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Foreword

By W. ARNDT

With thunder, lightning, and cyclonic disturbances, figuratively speaking, the new year approaches. What will it bring? Hunger, want, despair, stalk through large sections of our globe; injustice and cruelty cast their grim shadows over wide areas; the threat of another world war is felt everywhere. Well may men's hearts fail them "for fear and for looking after those things which are coming on the earth." Morally and spiritually hardly any improvement is noticeable; materialism, secularism, this-worldliness still are dominant forces in Christian lands. The world appears ripe for the final Judgment; "wheresoever the body (carcass) is, thither will the eagles be gathered together." It would be worth while to discuss, as we usually do, these portents in the Church, State, and society and to arm ourselves for the struggle which lies ahead. This year, however, we shall take a different course; our approach to a study of some of the menacing evils will be indirect. The charge has been prominently made that liberalism has invaded the Missouri Synod. Whether the accusation is justified or not, we shall not now endeavor to determine; let each one settle the question with respect to himself before the forum of his conscience. Our intention is to look at liberalism itself, to clarify our views on that subject, and through such a discussion to furnish food for thought which will be of aid in our preparation for another twelve months' pilgrimage.

I

Liberalism is a word which, Januslike, looks in two directions and can be used in a good and an evil sense. Whoever employs it should be careful to specify which signification he has in mind. Taken in its etymological meaning, the word bears a noble countenance; it designates the attitude of one who loves liberty and is eager to promote it. In common usage the term is almost entirely restricted to the political and the religious field. It signifies the views and actions of a person who refuses to submit to restraints which somebody endeavors to impose. Whether liberalism in a given instance is laudable or not depends, of course, on the nature of the restraints involved. If these are justified, the liberalism which refuses submission is reprehensible; if they are of the opposite nature, the liberalism which objects has our approval. Naturally, we are in this discussion thinking exclusively of liberalism in the field of religion.

II

From one point of view all who desire to be true Christians must strive to be liberals. We have to foster such a position if we wish to be faithful to the teachings and the example of the divine Founder of our religion. Jesus was rated by His Palestinian contemporaries as a liberal. Think of the opposition gathering against Him in the camp of the scribes and Pharisees! On what was it based? He refused to acknowledge as justified the yoke which they in their religious teachings put on people's necks. He ate with publicans and sinners, He did not insist on fasting by His disciples, He permitted His followers on the Sabbath to pluck ears of corn and to rub them to separate the kernels. Worst of all, in the view of His critics, He did not refrain from performing healings on the consecrated seventh day of the week. The traditions of the elders, handed down by word of mouth and regarded by the scribes and Pharisees as possessing equal authority with the written Law, He characterized as the commandments of men. His opponents were scandalized; while they said of John the Baptist that he was an ascetic, had a devil, they spoke of Jesus as a gluttonous man, a winebibber, a friend of publicans and sinners. In their opinion He was an arch-liberal.

The Apostles followed in the footsteps of their Master. In Caesarea we see Peter going into the house of a heathen centurion and there partaking of a meal. When the news reached his friends in Jerusalem, it caused not a little consternation. Had Peter become a liberal? When he returned, he had to explain, and his explanation entirely satisfied his co-workers. Paul, as is well known, was considered a dangerous liberal by many Jews and not a few of his fellow Christians. With triumphant power he proclaimed that the Gospel of Jesus Christ signified liberty, liberty from the coercion and shackles of the Ceremonial Law. The persecutions which he endured were largely due to the fervor and zeal with which he spread this message of freedom.

III

When we look into the history of the Church, we observe that some of the great men of God were considered liberals by many of their contemporaries. A striking case is that of St. Augustine, the most influential and renowned of all the Church Fathers. In his day the Church was disturbed by a sad schism, that of the Donatists. These people apparently were fighting "on the side of the angels"; their chief principle was that of opposition to the laxity which, so they maintained, was invading the Church and which allegedly manifested itself especially in gentle and generous treatment of such as had fallen into unfaithfulness in days of danger. Here there were people that were in dead earnest about preserving the purity of the Church and keeping its membership spiritually live and active. That they were following a course which was grossly unevangelical and legalistic, they did not see. But St. Augustine saw it, and with all the eloquence at his command he opposed them. In the eyes of these zealots he must have been a deluded liberal, tearing down divine barriers intended to protect the Church.

Familiar as well as instructive is the case of the great Reformer, Dr. Martin Luther. Was there ever a tyranny like the one which existed in the Church when he was born? The right of private judgment for the individual Christian, that is, the right to decide for himself whether a certain teaching or a certain course is right or wrong, was gone. Not he himself through searching the Scriptures, but the bishops and

priests settled for him all questions of faith and morals. Only one course was open to him — to obey. Instead of the sweet Gospel of Jesus Christ human traditions and theories were preached and taught, and whoever opposed such teachings was anathema. Very well did Luther entitle one of his flaming treatises, a tract published in 1520, *The Babylonian Captivity of the Church*. The Christians were kept in a prison. When they quoted Scripture, their words were brushed aside with the remark that it was the Pope's function to interpret the Scriptures and that his word was normative. Against these and similar oppressions Luther hurled the thunderbolts of the divine Word and asserted Christian liberty. "I declare that neither Pope nor bishop nor any other man living has authority to impose the least thing upon a Christian without his own consent. Whatever is done otherwise is done in the spirit of tyranny."¹ Here there was a noble, emphatic declaration of independence from the yoke which the hierarchy had forged and had laid on the necks of humble Christians. Through Luther's work the open Bible and the right and duty of every Christian to read and study it and to use it as the measuring rod for all teachings confronting him were restored. With tremendous vigor the Reformer destroyed the prison walls which superstition, traditionalism, and legalistic views as to the nature of repentance and the true Christian life had erected. The result was that he was called a seditious, rebellious person and a contumacious heretic. In the eyes of Rome and its adherents he was an incorrigible liberal.

And finally, we may here well think of our Saxon fathers and the great work they accomplished when they laid the basis on which they could establish the Church for themselves and their children. When they had arrived here, hierarchical notions on the nature of the Church and the office of the ministry dominated their thinking. The pastor, duly ordained, is vested with special authority and has the right to demand obedience from his flock — such had been their view. After severe mental struggles and earnest studies of the Scriptures, the Lutheran Confessions, and the writings of Luther, Pastor C. F. W. Walther arrived at the conviction that all Christians are priests of God and as such possess com-

¹ Cf. *The Babylonian Captivity of the Church*. St. Louis Edition, XIX: 68.

pletely the treasures of the Kingdom, the power of the keys, and the right to establish the office of the ministry in their midst; that the pastor is not the lord or master of the congregation but its servant; and that only when his dicta are the Word of God given in the Scriptures, these dicta must be obeyed. The position taken was one of freedom, opposing hierarchical, Romanizing tendencies. The teaching of Walther prevailed in the establishment of the new Church. At once the cry went up that these people had accommodated themselves to the American spirit to such an extent that they even constituted their congregations on a democratic foundation, giving the laity powers and privileges which according to the Scriptures and the Confessions allegedly it does not possess. The accusation of liberalism was distinctly expressed.² While open-eyed observers, like Professor Guericke in Halle, spoke with commendation of the *evangelische Geistesklarheit* with which the Saxon preachers in America built their Church, others regarded them as poor, misled liberals.³

IV

If we wish to be loyal followers of Christ and the Apostles and to remain true to the heritage, the birthright which we own as children of the Reformation, we have to be liberals in the sense of the New Testament. As we enter the new year, one of our resolutions must be not to surrender the liberties which the Head of the Church has invested us with and the enjoyment of which Luther nobly and successfully strove and fought to restore to God's children. The rocks on which the ship of freedom might founder are well known; it will be profitable to look at some of them.

One danger which besets a church body which, like ours, has attained a considerable age and looks back upon an honorable history is traditionalism. Where it enters, one finds that instead of deciding all questions by the Word of God people make the opinions and sayings of the fathers regulative. Healthy growth and development will be stifled with the argument that the road suggested must not be trav-

² Cf. F. I. C. Hochstetter, *Geschichte der evangelisch-lutherischen Missourisynode*. Dresden, 1885, p. 198.

³ Cf. H. E. F. Guericke, *Handbuch der Kirchengeschichte*. Leipzig, 1867, Vol. III, p. 259.

eled because the giants of the Church in former generations did not use it. The giants of the Church — let their memory be honored by all means! But how wrong to give them the place which belongs to the great God and His Word! The works of the fathers should certainly be studied and pondered. Let no one think that we here express the fear that too much time is spent on the perusal of the writings of Luther, Chemnitz, Walther, Stoeckhardt, and Pieper. Would to God that their books and pamphlets would be read twice as much as is actually the case! But when *their* opinions are considered decisive and binding, then a wrong use is made of their noble works, and the spiritual liberty implied in the words of Jesus, "One is your Master, even Christ, but all ye are brethren," is brushed aside.

Again, in a closely knit body like ours the danger of over-emphasis on synodical authority and rules is not remote, but ever lurking around the corner. As in the case of most of our prized characteristics, the enormous advantage of having a smoothly running synodical machine has a corresponding threat pursuing it — that of giving the organization the place which rightfully belongs to the Word of God alone. The fathers were keenly aware of this danger. To avoid it, they stipulated that Synod should not be a consistory with legislative powers, but an advisory body. For the sake of efficiency it has often been urged to make Synod's powers more comprehensive and formidable, either forcing congregations which manifest a non-co-operative tendency into line or forcing them out of the organization. How easy to forfeit the liberty of congregations and individuals when the alternative to be gained seems a better-working synodical organism!

Moreover, in a church body which is definitely doctrine-conscious, as ours can truly be said to be (God be praised for it!), the danger of legalism is ever endeavoring to make itself felt. The earnest, laudable desire to be faithful to the Scriptures in every respect takes on a morbid complexion and sees commandments and prohibitions where the divine Word has granted freedom to the Christian and merely enjoins that the law of love be observed. Certain innocent pleasures are castigated as sinful, and legitimate charitable dealings with erring children of God are branded as disloyalty to the pure doctrine of the Scriptures. In addition,

owing to human imperfection, the precious doctrines of the Gospel are regarded as so many paragraphs in a constitution which has to be accepted by all who wish to join the organization; conformity with these doctrines is enforced by a reference to the constitution rather than to the Word of God, which furnishes them their content, power, and authority. Ignorance of the teachings of the Word or neglect, through human weakness, of one of them is treated as a cause for expulsion from the brotherhood. How very real is this danger, for instance, in the handling of the lodge problem! The Christless lodge has to be opposed; quite likely a paragraph in the constitution of the congregation prohibits lodge membership for all who wish to belong to the Church, and this paragraph rather than the Word of God is stressed in dealing with lodge-connected applicants for membership. Where legalism has entered, true Christian liberty has been compelled to retreat; God's children, especially those whose steps are still uncertain, are compelled to travel at a pace for which their spiritual constitution is not ready; fanatical zeal or some other unworthy passion has changed the garden of God into a threshing floor where the labor is hard and the food meager and unwholesome.

Now and then the thought is voiced by well-meaning brethren that there must be uniformity of exegesis in the Church if it is to be faithful to the Scriptures and the Confessions. It is held that there is such a thing as a Lutheran or Missouri Synod exegesis of certain passages which must be normative for everybody who wishes to be a member of our church body. What a limitation of Christian liberty the insistence on uniformity of interpretation would represent! The Lutheran Church is indeed deeply interested in exegesis; it cultivates this branch of theological study and endeavor with loving devotion and concern. But the bond that unites us as Lutherans is not uniformity of exegesis, but rather agreement in the doctrines of the sacred Word. In interpretation Luther and Melancthon, Walther and Stoeckhardt, differed now and then. The Church confesses *Scripture truths*, it puts the divine oracles themselves on its banner, it does not as such enter the field of exegesis. Whosoever subscribes to the symbolical books does not thereby obligate himself to endorse all the exegetical processes contained in them.

Here, too, there is liberty, and we must not permit it to be curtailed.

It seems to us that when the factors mentioned, to which others might be added, are surveyed, it will have to be granted that the admonition urging us to be liberals in the sense of the New Testament is by no means a superfluous one, one to be compared to the touching off of a false alarm, but one that is really needed. "Where the Spirit of the Lord is, there is liberty," 2 Cor. 3:17. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," Gal. 5:1.

V

While all the above is true and needs emphasis, it must not be forgotten that there is a liberalism which is utterly wrong and must be abhorred. The Bible speaks of it in clear terms. The Apostle Peter (1 Pet. 2:16) says: "As free and not using your liberty for a cloak of maliciousness, but as the servants of God." How pertinent! He says, as it were, that our conduct should be that of free men, but that we must be careful not to make a reprehensible use of freedom. "Beware of employing it as a screen for evil-doing!" When St. Paul in Galatians has upheld the cause of Christian liberty, and, at that, in words that were red-hot with zeal and with indignation against curtailers of liberty, he begins a new section with the words: "For brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another," Gal. 5:13. There is, then, an assertion of liberty which is reprehensible, a practice of it which is vile in the sight of God and of the holy angels, a liberalism which we strenuously have to oppose. It consists in changing liberty into license, in taking liberties with God's revelation in the Scriptures and with the Moral Law, in setting aside the restraints which the Lord Himself has fixed and ordained.

VI

Need it be said that the life and the teachings of Jesus condemn such liberalism? He, the Friend of sinners, said to the man whom He had healed at the pool of Bethesda: "Sin no more, lest a worse thing come unto thee," John 5:14. His love for the wayward and erring did not mean that He per-

mitted them to lead a life which suited their carnal desires. Or did He grant His followers the liberty to set aside any of the teachings of God, proclaimed by Himself and the Apostles and Prophets? "If ye continue in My Word, ye are My disciples indeed," John 8:31. Here there is no latitudinarianism which concedes freedom to people to do with God's revelation as they please. Of the many words of the Apostles that could be quoted one may suffice. St. Paul, in holy concern about the preservation of the message which he has preached, exclaims in his Epistle to the Galatians (ch. 1:8): "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Thus the very Epistle which has been called the *magna charta* of Christian liberty contains a terrific blast against the liberalism which would tamper with the divinely given Gospel.

VII

And what of the great men of God of whom we spoke before, men who lived since the days of the Apostles? Known for his independence of mind and unwilling to surrender an iota of the liberties with which God had invested him, St. Augustine nevertheless spurned the liberalism which is presumptuous enough to set aside the teachings of the divine Word. In Book XII, par. 23, of his *Confessions*, he says that he is ready to consider a certain section of the Scriptures (it happens to be the opening verses of Genesis) with those who look upon the writings of Moses as the oracles of the Holy Spirit. But as for people who deny the truthfulness of the sacred record, he says that they may bark and shout as much as they please; he will try to win them, but if he does not succeed, he will dismiss them, engaged as they are in blowing into the dust and filling their eyes with it.

Of Luther it is well known that in spite of his grand struggle for Christian freedom, he was far removed from the unholy liberalism which refuses to accept what God has taught. In his sermon on the Christian's armor (Eph. 6:10 ff.) he says: "For if the devil brings it about that men yield to him in one article, he has won the battle. This thing for them amounts to losing all articles and Christ Himself. Thereafter Satan can well corrupt and take away others: for they all are bound and wound together like a golden chain; if

one link is broken, the whole chain falls apart. There is no article which the devil cannot overthrow if, through his leading, reason interferes and poses as wise. He can in that case easily twist and stretch Scripture so as to make it agree with reason; people drink this draught like sweet poison. Hence we observe now, too, since the devil has obtained elbow room for himself, that he introduces one heresy and sectarian corruption after the other, that he today attacks this, tomorrow that, article. Observe him proceed at present through his advance guard, by means of which he desires to attack the deity of Christ and likewise the resurrection of the body. It is through assaults of this kind that he makes war upon all Christianity" (St. Louis Edition, IX:827).

Concerning Walther, wherever he is known at all, people are aware that he was an implacable foe of unscriptural liberalism. While he fervently defended evangelical teaching and practice against the attacks of legalism and other factors that destroy freedom, he was an uncompromising opponent of every attempt to water down the teachings of the Gospel and the precepts of the Moral Law so that they might become palatable to human reason and carnal desires. His sermons, preached at the opening of synodical conventions, frequently stress the importance of adhering to the divine revelation in its full purity. In a sermon of this nature, printed in *Brosamen*, pp.391—405, the text being 1 Cor.1:4-5, he says: "Earthly treasures one may and should possess without giving one's heart's affections to them; indeed, it is expressly stipulated that they are to be considered relatively insignificant. This is not the view to be taken of spiritual, heavenly treasures, and especially not of the treasure of pure doctrine and its correct understanding. If ministers and their hearers begin to be lukewarm in their adherence to this treasure and to cease valuing it as their most precious jewel and their crown, worth more than all the gold and goods of this world; if they begin to be indifferent toward this possession; if coldness, satiety, weariness, drowsiness, and finally, disdain seize them, they may, indeed, for a while, like the Jews, have an outward form of knowledge as to what is right according to God's Word, but the real treasure, entrusted to them above others, is even then thrown away and lost. It may be that for a while they will still carry the light in their hands, but

no longer in their *hearts*; they themselves in such a case are no longer burning and shining lights, but merely sleepy, lamp-bearing servants; nothing but a little temptation and affliction is required to make them drop the lamps. They do not recognize the time of their visitation, and hence their house will be left to them desolate."

VIII

The danger of our being swept along in the flood of ungodly liberalism is indeed not merely imaginary or fancied. Protestantism about us is largely cultivating this attitude toward revealed truth; theology is made a science which treats the Scriptures like other records of antiquity and does not hesitate to criticize whatever in God's Word does not agree with its own canons of right and wrong, of truth and untruth. Even in comparatively conservative circles the spirit of unionism and doctrinal indifference is present; and constantly to be swimming against the current may finally, if God's Spirit does not prevent, weary us and bring about our surrender to the prevailing mood of the times. This pseudo-liberalism will manifest itself in various ways. In the case of the individual Christian it will take on the form of an "I do not care" attitude toward Biblical teachings and morals. For the pastor and his congregation it will mean a shift away from the preaching of repentance and faith and a loose congregational practice. For our church body as a whole the invasion of this liberalism would signify that the Scriptures cease to be normative, that the Lutheran Confessions are merely a historical ornament, that outward success is given prime consideration, and that questions of church fellowship are decided, not in the light of Scripture teaching, but according to the dictates of our human preferences and prejudices.

A classic illustration of this false liberalism we see in the Auburn Affirmation among the Northern Presbyterians, in which the doctrines of the plenary inspiration of the Scriptures, the virgin birth of Christ, the substitutionary atonement, the bodily resurrection of Jesus, and the literal genuineness of His miracles were declared to be open to debate and not of such a nature that rejection of them would mean defection from the Christian faith. These teachings are indeed offensive to the human mind when it is guided by nothing but rational

considerations. To remove the difficulty, they were simply put into the category of open questions. It was a triumph of Modernistic liberalism.

In world Lutheranism the teachings that are attacked by some who claim membership in it are at present chiefly those pertaining to the plenary inspiration of the Scriptures and the real presence of Christ's body and blood in the Lord's Supper beside the conditions which the New Testament has established for altar and pulpit fellowship. What unscriptural liberalism has to say on these doctrines everybody can ascertain, through a minute's reflection, by merely asking himself how his own carnal mind reacts to them.

As the new year dawns, may there arise in the hearts of all of us the prayer that God will keep us from being caught in the snares of this sinful liberalism! May the waves of unbelief as they dash against the Christian Church in wild fury find us firmly established on the sacred Word, standing on that Foundation other than which no man can lay, which is Jesus Christ!

St. Louis, Mo.



The Word Principle in Martin Luther

By CARL WALTER BERNER

Lucid as sunlight are the verses of the Holy Bible which declare that all spiritual life is from the Holy Spirit in the Word. We are *born anew* by the Word; we are *kept* in the faith by the Word; we are *led* to a fruit-bearing life by the Word; we are *armor-plated* against enemy forces by the Word. Simon Peter lifts his voice majestically to say that we are "born again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."¹ Earlier in the same chapter he had reminded those who were begotten again unto a lively hope by the resurrection of Jesus Christ that they are "kept by the power of God through faith unto salvation."² These verses show that we are brought to faith and kept in faith by the Word of the living God. This is in keeping with the magnificent declaration of our Savior: "Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life and shall not come into condemnation, but is passed from death unto life."³ The essence of Christian being is so intimately bound up with God's Word that Jesus categorically lays down the principle: "He that is of God heareth God's words; ye therefore hear them not because ye are not of God."⁴ Small wonder, then, that Jesus exhorted His children to faithful continuance in His Word: "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."⁵

THE CHURCH A BEARER OF THE WORD

Our Lord, having completed the redemption of our souls, gave to His Church a charter as a teaching institution in the Great Commission: "Go ye, therefore, and teach all nations."⁶ The valiant Apostles, especially the noble Paul, went through the land declaring the Word of the living God, confident that the Word of God would build God's kingdom and would win

¹ 1 Pet. 1:23.

² 1 Pet. 1:5.

³ John 5:24.

⁴ John 8:47.

⁵ John 8:31-32.

⁶ Matt. 28:19.

spiritual victories. Throughout Judea, Samaria, and the Mediterranean world, men heard the stirring message of the Gospel, and everywhere the souls of men thrilled to the love of a divine Redeemer through whom they had been restored, forgiven, and clothed with the glory of an eternal life. Armed only with the Word, the Christian forces stormed the very gates of hell. Fire, sword, threat, destruction, death, were hurled against the army of Christ's people, but the Christian army went on conquering and to conquer. Its vanguard was the Sword of the Spirit, the keenest weapon ever drawn.

All the powers of evil were summoned to stay the progress of Christ's Church. The executioner's sword grew dull; the blood of Christians covered the Colosseum of Rome; hungry lions were surfeited with their flesh. But God had given to them a life which was stronger than death, a life which could not be destroyed by fire, sword, persecution, and the grave, a life that was sustained by the divine Word, revealing the power of the Word Incarnate, our Lord Jesus Christ, whose robes of crimson had now become the purple robes of empire and dominion.

Thus the Church of Christ went onward in spiritual conquest until the tragic period of peace and prosperity. No persecution now, but peace; no opposition from the world, but co-operation; no contending for the faith, but a cold conformity. Bible classes were empty; churches were cold; Christians were careless. And so the shadows of the Dark Ages settled over the Church of God. One pillar after another crumbled in the temple of God; one light after another went out because the keepers of the light became unfaithful to their trust. The light of the Cross became dim, and men walked in spiritual darkness. Gradually the doctrine of salvation by faith faded out of sight; Holy Communion was corrupted; the very Church founded on the Bible lost the light of the Bible. No Sword of the Spirit now, no army of the Lord. Christ wept, and devils chuckled as the souls of men were enslaved through superstition and fear.

LUTHER'S REFORMATION THROUGH THE WORD

But God's hand was not shortened. In a lonely monastery cell God was preparing a man who, like another John the Baptist, was destined to be a voice in the wilderness bearing

witness to the truth. The Bible had warmed Luther's soul. In the holy Gospel he had discovered the gates of paradise. To his bruised heart and disturbed mind the Holy Spirit had brought the balm of Gilead: "The Gospel of Christ . . . is the power of God unto salvation, to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith."⁷ In this Word, Luther found peace with God. Now he was resolved to bring to others the happiness that made his heart free. Unlike some reformers, Luther saw that the Church had become dark because the light of the Bible had gone out. So he resolved to bring the Bible to the Church. Everywhere the refreshing showers of the Gospel fell upon parched land, and men again thanked God for the precious message of salvation. It was the Word of God that had won the victory. Luther put the Bible into the hands of the people, and the Bible again became a foundation of granite, upon which the Church could rise to new strength. The Reformation of Martin Luther was a Reformation through the Bible.

Having discovered the secret of peace with God through the promises of the Holy Bible, Luther now broke away sharply from the scholastic tradition and introduced a new principle, which was destined to become both the foundation stone of the Reformation and the most distinctive feature of Lutheranism. Until this day the belief that the Kingdom of God can emerge only out of the Word of God is the most distinctive principle in the Lutheran Church.

THE WORD MEDIATES GOD TO MAN

Now Luther set forth with a new independence and virility the thesis that God can be known, and man can have communion with God, without mediation through a hierarchy and without sacramental grace in the Roman sense. He held that the Bible as witness to Christ mediates God to man.⁸ God reveals Himself as the God of grace through Christ, in whom the world has been declared righteous. Everywhere else, outside of Christ, He appears as the God of the awful metaphysical riddle. Only through contact with Christ does the

⁷ Rom. 1:16-17.

⁸ Adolph Saphir, *Christ and the Scriptures* (New York: Gospel Publishing House), p. 11.

soul enter into communion with God. Since, then, this picture of Christ is incarnated in the Bible, which is the work of God, the Bible, or the Word, is the only means by which a personal relationship with God is mediated. It is apparent that this idea excludes every kind of direct mysticism, which aims at union with God apart from Christ and the Word. The Bible with its central message of a pardoning Redeemer forms the center of the Church. This conviction now permeated all of Luther's writings. It directed his approach to the entire religious problem; it pointed out the method for the enlargement of the Kingdom of God. This idea was not merely developed as a counteractive to the Roman Catholic doctrine of the power of the priesthood and of the Mass, but this conviction grew out of his experience, and it was a conviction in which he never wavered.

Luther now no longer regarded grace as a mystical, miraculous substance, imparted through the Sacraments, but as the perfect righteousness of Christ given as a divine gift to all mankind, to be received by all in joyful trust. In the Gospel, which shows the open heart of God, man has the promise of forgiveness. Religion thus steps out of the material, substantial sphere, which in the Catholic sense was merely accompanied by thought and feeling; it enters into the intellectual, psychological, spiritual sphere. It wins man's trust and inspires confidence.

THE WORD ALONE IS ABSOLUTE TRUTH

What the priesthood and the laws of the Church meant to Catholicism, the Bible now meant to Protestantism. In the place of the authority of the Church, there now came the authority of the Bible. Luther now regarded the Word, both the spoken Word and the visible Word in Baptism and the Lord's Supper, as an objective and precious endowment intended for the benefit of all mankind. In the Word of the Gospel, God offers and conveys the forgiveness of sins, and the Church lives by the forgiveness of sins.

But if the Church is to be regarded as a divine foundation endowed with absolute truth, secure against all merely human opinion, there must follow the absolute conception of truth, implying unity, unchangeable character, universality,

infallibility.⁹ In Catholicism the hierarchy and the Sacraments achieved this absolute conception, and it was from this fundamental impulse that the Catholic Church grew into a world-dominating system which was finally forced to inscribe upon its banners the principle of compulsion. In Protestantism, however, this central fact was the Word of the Scriptures and the Sacraments, which were the sign and seal of the Gospel. Thus the Protestant dogma of the Bible was formulated. The Bible was regarded as the very center of the Church, the absolutely inspired authority, and the operative power of salvation through the converting energy which dwells within it. The Bible manifests its own infallibility by the Holy Spirit who dwells within it. Its meaning is sufficiently clear to enable it to overcome all difficulties arising out of varieties of interpretations. This result was inevitable if the conception of the Church were really to be based upon the Bible, and thus to attain genuine stability. Luther felt that the divine operation must be manifested in something objective, something that God had given, the same for all, something entirely authoritative, definite, standing out in clear relief against all that is merely human. An absolute assurance of this kind could not be based upon the subjective foundation of individual illumination and mystical knowledge — experiences which often cannot be disentangled from the phantasy of the individual. To Luther this objective element, this Gibraltar of divine and absolute truth, was summed up in the divine Word, through which the Church lives because it mediates the living Word.

It was upon this basis that Luther opposed the sectarians with such heat. He frequently felt that they sought the assurance of salvation and the bond of fellowship in their obedience to the Law of God and therefore in a subjective quality. Luther was unwilling to countenance anything that would make the assurance of salvation depend upon a condition in man instead of in God.¹⁰ Faith is a gift of God, not an achievement of man. Grace is a divine quality, operative in the Word and the Sacraments, which produce faith, freely and inwardly without compulsion and apart from external law through the divine energy which dwells in them.

⁹ Ernst Troeltsch, *The Social Teaching of the Christian Churches* (New York: The Macmillan Company, 1931), Vol. 2, p. 482.

¹⁰ *Op. cit.*, p. 242.

THE CHURCH EXISTS BY THE WORD

In the interest of this conception of the means of grace Luther laid more and more emphasis on the Sacraments, in which the Word which offers salvation reveals its objective aspect. In this emphasis Luther established the distinctive character of Lutheran theology. Calvinists were content to regard the Sacraments simply as tokens which emphasized the certainty of grace and the spiritual character of the Word. Luther even highly valued the practice of private confession as a means of conveying the objective assurance of absolution through the ministry of the Word. He never forgot his own soul's struggle when for want of an objective and absolute assurance of divine grace he was brought near the brink of despair. And he was determined to preserve for mankind the absolute assurance of salvation, resting entirely in the Word and promise of God, and independent in its essence upon any condition in man. The Church is indissolubly connected with the Word and, as a spiritual body, is independent of the individual personal point of view, being entirely objective. It is this idea of the Word which is at the very core of the Lutheran conception of the Church. This conception was the Protestant equivalent for the Catholic episcopate, with its final centralization in the Papacy.

Lest anyone receive the idea that the Word in Luther's thought is a sort of plaster to be applied to an individual from the outside for his spiritual healing, it should be stated that Luther did not think of the Church as having a mechanical existence in the Word, but as being the holy community, the fellowship, comprising those who have been truly born again by the power of the Word. However, he always held the conviction that those who were born again had become beneficiaries of the new life through the direct influence of the Word. To Luther's mind, the Christian fellowship of Christ-serving and fruit-bearing believers was always only the corollary of the Word which had produced this condition. Since, however, it is impossible in practice to distinguish the converted from the unconverted, the Church could be determined by the Word rather than by the doubtful and uncertain effect of the Word upon specified individuals. For that reason Luther held that where the Word is preached, there is the Church.

The Church is born of the Word. The Church would still exist even if there were nothing left save the Word, for from that source it would ever arise anew. So in the Lutheran view there is an objective holiness which is conveyed by the Word of forgiveness, which overrules all sin and imperfection and brings a consoling and joy-inspiring energy. The soul can enter into this state only through a full personal faith, born of repentance, which alone makes the Christian holy and well-pleasing to God, in spite of his sins and imperfections.¹¹ This holiness is a purely objective treasure, and as such is absolute, even though it can only be appropriated in the spirit of entire surrender. Thus the Word of the forgiveness of sins remains the agency which creates the Church. This is the magnificent treasure trove which God has placed upon the earth. Thus the Word is the only basis of true ecumenicity, and all who surrender themselves to it in faith are, in spite of unequal achievements and imperfections, members of the Christian fellowship, and there radiates from them the glory of a life and a light which makes them well pleasing in the sight of God. Luther never doubted that the Christian community remaining under the Word would be a holy and God-pleasing group. The sectarians believed that the reality of holiness alone proves the reality of grace. But Luther could never agree with this position. With all his complete inwardness of spirit which finds its life in God, Luther steered clear of fusion with these sectarian principles. He always passionately rejected such ideas. A religion expressing itself chiefly in life and work, instead of joyful trust in God's Word and the resultant assurance of possessing the holiness of Christ as offered in the Gospel, smacked of emphasis on human merit instead of divine grace. Human achievement would come in for too much honor; in fact it would soon become the criterion of grace. Pure grace, appropriated in trust, is not to be bound, limited, judged by practical results. All this would endanger and limit the scope of free grace as the gift of God, which objectively precedes and implies everything else. This relationship has laws of its own, and they cannot be subjected to purely human analysis. Although Luther had a deep conviction of the fallacy of the Roman

¹¹ *Op. cit.*, p. 501.

system of authoritarianism, he nevertheless preferred the church type of religious organization to the sect type. The Word through which the Holy Spirit reveals and mediates Christ to man, provides the true basis for ecumenicity.

EFFECT OF THE WORD PRINCIPLE

The Word principle directed an educational program which would bring and keep all ages under the influence of that Word. Spiritual renewal is the result of the divine Word through which the Holy Spirit creates the new life and a personality which shall have the mind of Christ. Such convictions are the very core of Luther's social views.¹² He held that a Christian society is unthinkable without renewed individuals. He propounded the fundamental social principle beyond which our age has not risen, that we cannot permanently solve a single social problem without solving the problem of the human heart.

The Word principle now directed the organizational pattern of the Church in all its details. It now became the duty of all Christians to render the divine Word accessible to everyone, to bring as many as possible under its influence, and, at least in external matters, to do what was necessary to insure the establishment of the supremacy of the Word in order that everywhere the Church may arise out of the Word in spirit and in truth.¹³

LUTHER WANTED A BIBLE-LOVING CHURCH

Instruction in the divine Word was now regarded the first duty of Christian charity. The public service of worship was given a pedagogical character with a view to the upbuilding of the congregation, including children and youth, by means of a thorough instruction in the Word of God. The spiritual menu for each day in the Lutheran congregations at Wittenberg was rich and its reach embraced all ages. It offered to young and old alike a frequent fellowship with the Word for the purpose of spiritual growth. Each church now became a beehive of activity centering about the divine

¹² *Op. cit.*, p. 480.

¹³ Karl Holl, *Luther*, "Gesammelte Aufsätze zur Kirchengeschichte," (Tuebingen: J. C. B. Mohr), Vol. 1, p. 259.

Word. The daily celebration of Mass under the Catholic systems was replaced by a daily service in which the Word of God was set forth in such a manner that it touched the experience point of each age group. For children and young people the church service centered in the teaching of the Catechism and the reading and exposition of the Bible, especially the Gospels and the Epistles. This, for example, was the regular daily church program in Wittenberg: Sundays: three Biblical expositions—one from the Gospels, one from the Epistles, and one from the Old Testament. Mondays and Tuesdays: the exposition of the Catechism. Wednesdays and Saturdays: the exposition of the Gospels. Thursdays and Fridays: the exposition of the Epistles. Participation in these services was not regarded as sufficient to fulfill the requirements of the new Protestant Word principle. This new conviction demanded a form of instruction which touched all hours and areas of life. The Small Catechism set forth the chief parts of Christian doctrine, "as the head of the family should teach them in a simple way to his household." Thus the church, the school, and the home were regarded as areas in which the faithful use of the divine Word should produce a robust Christian faith and all the fruits of the Christian life. The whole expanse of life came thus to be regarded as a school of Christian learning and living because it was all under the influence of the divine Word.

The prominence of the Word came to be distinctive of Lutheran congregations. The Word rose in stately majesty above the mysticism of the Mass and the "experience complex" of the sectarians. It brought a solid, objective, divine principle down into life.

But neither mysticism nor emotionalism is entirely ruled out by the Word principle. Luther left room for tremendous emotional and mystical experiences. He himself could never speak of the divine Law predicated upon the awefulness and mystery of the Godhead without great intensity of feeling. He could never dismiss with a shrug of the shoulders the thought that God in His flaming holiness recoils from sin and pours His wrath upon the sinner. He could never endorse a cold, mechanical process which demanded a moral assent to man's unrighteousness and then obliged him to look around for some deliverance. Mere morality is not the soil from

which grows either the feeling of the awful wrath of God upon sin, or the need of that other unique good which is likewise mystical in character, requiring a redemption and atonement. Later dogmatic theology, to the extent in which it transferred these convictions from their mystical sphere into that of rational ethics, has departed from the spirit of Martin Luther. A cold categorizing of Christian truth was foreign both to his method and his views. In an intensely personal way he felt the pressure of God's wrath upon sin, but he experienced in an almost mystical way the overpowering happiness and peace that comes when God's grace in Christ Jesus is proclaimed to one whose heart has been plowed up by the furrows of the divine Law. For this reason he stated often that the heart of the person who hears the Gospel should leap for joy, that the Christian should stamp and dance and shout aloud, when he hears the glad tidings of the Gospel, which reveals God in His self-disclosure through the Lord Jesus Christ.

Perhaps the Lutheran school has itself not done justice to this numinous or mystic side of the Christian idea of God. By an exclusively moral interpretation it has given to the terms a distorted meaning. The forms of worship were more and more deprived of the genuinely contemplative and the purely devotional elements in them. The conceptual and doctrinal, the rather cold and classical categorization of Christian truths were regarded as the ideals of orthodoxy. Even the inexpressible was driven through the narrow cleft of the understanding.

In the Catholic forms of worship this element of the mystical and numinous continues to predominate, and to form the chief link between the worshiper and the service of worship. Here the sacramental symbolism, the power of legend and miracle, the paradoxes and mysteries of Catholic dogma, the Platonic and neo-Platonic strands woven into the fabric of its religious conceptions, the solemnity of churches and ceremonies, the intimate rapport of Catholic piety with mysticism, above all, the mystic magic of the Mass continue to exert a tremendous spell and charm over the Catholic mind.¹⁴ In the Calvinistic field, the emotional "religious-experience" ethic,

¹⁴ Rudolph Otto, *The Idea of the Holy* (London: Oxford University Press), p. 97.

the sensations and workings of the Holy Spirit upon the heartstrings of the soul, the pious resolution to find the reality of Christian being in the "surrender ideal," the stern self-discipline to achieve perfection in attaining the highest ideals of the divine will — all this has a strong claim upon the emotional responses of the human spirit.

In the Lutheran ethic, the Word, as the very essence of the Kingdom of God, did not preclude emphasis upon the mystic and the emotional. Perhaps we can understand more clearly to what extent we in this our day have yielded the numinous and mystical and emotional elements of the public service by submitting, let us say, the *Mass in B Minor* to the test in this matter. The most mystical portion in Bach's Mass is the "Incarnatus" in the "Credo," and there the effect is due to the faint, whispering, lingering sequence in the fugue structure, dying away to pianissimo. The held breath and the hushed sound of the passage, its weird cadences, sinking away in lessened thirds, its pauses and syncopations, its rise and fall in astonishing semitones, which renders so well the sense of awe-struck wonder — all this serves to express the *mysterium* by way of intimation.¹⁵ No one can hear these sermons in music without an experience of spiritual thrill in the hidden recesses of the soul.

RECAPTURING LUTHER'S SPIRIT

It would be ideal if every age could see itself in its own light, take stock of itself, examine carefully the inherited tradition with the view of keeping that which still applies and divesting itself of that which has outworn its usefulness. Lutherans are singularly fortunate that their Reformation produced universals of thought and principle which are as eternal as God's Word. This explains how the Lutheran Church could dedicate itself to a stated creedal position 400 years ago and adhere to that position with virile conviction in this day in spite of all the changes which modern life has brought about. Thankful to Almighty God that the spirit and character of their faith does not stem from the hierarchical absolutism of Rome or from the spiritual legalism of Geneva, but rather from the pure and wholesome fountain of divine truth springing up out of the wellspring of the Holy Bible, Lutherans

¹⁵ *Op. cit.*, p. 72.

should nevertheless be on guard against the evil of the closed mind. Though the basic needs of every age remain unchanged, the new experience areas of individuals in that age demand a new application of old truths.

PRACTICAL LESSONS FOR OUR DAY

A true interpretation of the Protestant Reformation as applied to the modern setting demands that the children of the Augsburg Confession dedicate themselves to a renewed fidelity to the spiritual heritage of the Reformation. As the Word principle was the most distinctive feature of Luther's theology, that principle must move again to a position of centrality in our theological thinking and our practical church work today. According to this principle, when applied to the Church, we are bound to adopt as a unifying principle in determining the goal of Christian work this thesis: The goal of the Church of Christ on earth, in which all departments of a Christian congregation must share and toward which all units in a congregation must aspire, is to bring precious redeemed souls under the influence of God's Word, to keep them under the influence of that Word, and through that Word to lead them into a full and faithful expression of God's will. This goal, when applied in a practical way to a parish, will forever remove any cleavage which may exist between one department of the church and another department. If consistently applied, it rules out the insidious and divisive principle which has crept into certain philosophies of church leaders and which calls for a clean-cut distinction between the didactic office of the church through the person of the pastor and through other persons.

If the Word principle is properly understood, there will never again be a problem as to the goal of the Sunday school, of the parish school, and of the congregation as such. There is only one divinely given goal as directed by the Word principle which stands as Lutheranism's most distinctive feature, and that goal is to bring and keep all people from the cradle to the grave under the influence of, in the love of, in the faithful use of, and in a vital obedience to, the living oracles of the divine Word. From a very practical point of view, it is now obvious that a congregation will prosper as a unit in the Kingdom of God in the degree and to the extent that it succeeds

to accomplish this purpose. Every teacher in the Sunday school, every parish school teacher, every worker in the congregation, regardless of position, has the solemn duty directed by this divinely given principle to aim to adopt that one unifying program which achieves this end purpose. Every Christian pastor would do well to review his church membership list with the one question in mind: How many of these people entrusted to my pastoral care are under the influence of God's holy Word in a vital way? How many are faithful in their hearing of God's Word as proclaimed from the pulpit? How many are faithful and true in their relationship to the divine Word in the home? If this principle is regarded as a directive principle which offers a criterion by which the effectiveness of a church program can be measured, then it must be a vital concern of all church workers to apply themselves faithfully to reach this one supreme and divinely given goal. The teacher of a congregation will not be satisfied to bring children under the influence of God's Word through the daily instruction of the parish school and to allow these same children to be abruptly torn from the holy influence of this divine power in adolescent years. Nor will any Christian pastor be satisfied to offer as a menu of the heavenly manna only a single sermon per week with the conviction that it is a sufficient diet for the spiritual health of his members. Every member of the church should be led to a thorough understanding of this distinctive doctrine of God's Word and of Lutheranism. The parish school teacher will be directed by a full understanding of this position to lead the children of the school into such a faithful devotion to God's Word that the study thereof and the love thereof will not terminate with the eighth grade, but will continue through the earthly career of each person. Every Sunday school teacher will have in mind to lead each child to the instruction of confirmation and thereafter to a strong Bible-centered, God-loving life. A true devotion to this fundamental principle in the Kingdom of God will, if applied in a long-range program designed to win the convictions of God's children, remove those divisive features which so often characterize a parish program. If the Word of God unifies us, then we shall be unified indeed. It may require many years of faithful instruction to lead people to a sound conviction with regard to these principles. However, a faithful devotion

to this goal will not be wanting in fruits. An honest analysis of modern parish work leads many a pastor or teacher today to an utter disgust with the demands of a program which has been commonly branded as overorganizationalism. The trouble today is not with organizationalism, but it is with the utter failure on the part of many organizations of the church to adhere to the one principle which characterizes the church's chief and divinely given duty. Any number of organizations in the church are good, provided that all of them will without exception in some way contribute towards the achievement of the one divinely given goal of keeping the entire Christian community under the influence of the holy Word.

And now, what is the conclusion to which the Word principle of Martin Luther urges us? It is this: Let the Word of God have the honor place. Let it be the spiritual lifeblood of every individual, the glory of the home, the treasure of the school, the heartbeat of the church. Let every Lutheran congregation be dedicated to the application of the Word principle in a desperately serious way. Only the Word of God can do the work of God. Let this conviction be written deep in the conscience of every church. Over the portals of our churches let these words be inscribed: "He that is of God heareth God's Words." In the Lutheran sanctuary the altar rightfully occupies no position of greater centrality than the pulpit or the lectern or the font, for it is the divine Word that hallows them all and gives them life and meaning. "He that heareth you heareth Me" — let this golden truth be inscribed on our pulpits. "Heaven and earth shall pass away, but My Word shall not pass away" — let this divine promise adorn our lecterns. "Now ye are clean through the Word I have spoken unto you" — let this blessed assurance be written above the entrance, so that every worshiper as he leaves the house of God be resolved to fulfill the sacred admonition "Be ye doers of the Word and not hearers only." "O earth, earth, earth, hear the Word of the Lord" — let this be the solemn call to summon our congregations to faithful Bible study. By putting these things into the hearts and minds and consciences of our people we shall restore the sacred Word principle, that blessed heritage of the Reformation, to our homes and churches, and so we shall fulfill the sacred admonition of God "Let the Word of Christ dwell in you richly."

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The Pictish Church, a Victim of Garbled History

By F. R. WEBBER

It seems almost incredible that a powerful evangelical religious body could flourish for almost five centuries and then be all but forgotten. Moreover, it was a denomination possessed of a form of missionary zeal that puts us to shame today; a denomination that maintained a number of powerful training schools from which Christian missionaries were sent out to evangelize the pagans; and (if we are to believe the earliest historians) a religious body that preached Christ Crucified with apostolic fervor. Such, we are assured by painstaking historians, was the early Celtic Church. The Celtic Church, like our larger religious bodies today, was composed of several closely related divisions, not always practicing pulpit and altar fellowship with one another. Everybody is familiar with the Iro-Picts—but how much did any of us know, until comparatively recent years, of the Gaidhealic Church as it really was or the Brito-Pictish Church or any other such related bodies?

Historians knew in a general way that such a church body existed, and careful historians realized that it was not only separate from Rome, but an unconformed rival of Rome. Its methods differed sharply, for Rome extended her influence by means of permanent congregations as well as by monastic foundations. The Picts and Gaidheals, on the contrary, looked upon the preaching mission as the important thing. By preaching mission they meant, of course, the system used centuries later by George Whitefield and John Wesley, where preachers were trained and then sent out to preach wherever they could find hearers: in the market place, in the open fields, at fairs, or wherever people were gathered. Rome stressed organization, whereas the Picts and the Gaidheals were content to sow the seed of the Word. They trained powerful preachers in their *muinntirs*, or missionary training centers, and if local congregations grew up as a result of the preaching of such

men, well and good. If not, these early preachers, in true apostolic fashion, shook the dust from their feet and made their way to the next town. Even their centers of activity differed radically from those of Rome, for monastic life in the Roman sense was unknown among the Celts. Their form of church government was based upon the Celtic clan system and not upon a hierarchy. Popular encyclopedias and reference books continue to repeat the absurd statements that the *muinntirs* of the Celtic Church were "monasteries," and they speak of Pictish bishops as though they were diocesan prelates, forgetting that such a thing as a diocese was unknown among the Picts, and rather distasteful in the extreme, because it was in conflict with their familiar clan system. The so-called bishop among the Picts and Gaidheals was a minor cleric who was subject to a superintendent, called by the Celts an *ab*, a word borrowed from the Syrian Church and meaning, freely translated, merely a housefather.

Then why is so little said about the Pictish Church and the Church of the Gaidheals, to mention the two most important groups among the Celts? It is simply because the true history of these churches has been so thickly veneered with foolish legends of later times, hearsay accounts, and deliberate garbling of history that less than a century ago the whole subject was one of utmost confusion. Why was their true history garbled? For one reason, the Picts and the Gaidheals, although fellow Celts, were rival church groups and held strictly aloof from each other. The Brito-Pictish Church was the older of the two by more than a century, and they did much to evangelize not only the pagan tribes that inhabited the British Isles in early days, but they sent their missionaries to Continental Europe as well. The Gaidheals came upon the scene at a later date, and they did not hesitate to rewrite the history of this century or more of great missionary expansion and, in so doing, to make it appear that it was the Gaidheals, not the missionaries of Northern Pictland, who evangelized Britain and established strong missionary centers on the Continent.

Then came the fabulists of the early Middle Ages. By this time the Italian Mission had become powerful in northern lands. At least one eminent Scottish historian goes so far as to declare repeatedly that fabulists of the Latin Church

deliberately rewrote the history, already garbled by the Gaidheals, and made it appear that Rome had evangelized Northern Europe.¹

A celebrated geographical error is another important reason for the confusion that exists. For many centuries the geography of the famous Ptolemy was accepted by learned men throughout Europe. It cannot be denied that Ptolemy was an authority of major rank, but, due to an error in his calculations, his ancient maps show Scotland (Northern Pictland), *extending at right angles* to the north of England. Thus the true north of Scotland is Ptolemy's "east"; the true west of Scotland is his "north"; the true east of Scotland is his "south." This was accepted by early historians, and thus the missionary labors of the Brito-Picts and the Iro-Picts was misunderstood. Strangely enough, standard reference books today repeat some of these absurd errors.

Many years ago Thomas Maclaughlin, an eminent Scottish historian, published his well-known work.² In it he points out the sharp distinction between the Celtic Church and the Roman Church, proving from ancient records that the Celtic Church antedated the Roman Church in northern lands by several centuries. He quoted ancient sources to prove that the Celtic Church was thoroughly evangelical, that her *muinntirs* were not monasteries by any stretch of the imagination, but powerful missionary training schools, well equipped and efficient, and able to train large numbers of forceful preachers. He quoted ancient authorities, showing that these men preached the simple truths of evangelical Christianity and not a sentence exists to prove that they knew a thing of transubstantiation, adoration of the Virgin Mary, invocation of the saints, etc., etc. Maclaughlin, however, fell into grievous error in attributing most of the evangelization of the northern European countries, British and Continental, to one man: Columba, and to one school: Iona.

Dr. Skene, called "the giant historian," followed with his large work on the *Pictish Chronicle*, reproducing it in colored plates and giving the full Latin text of this ancient document.

¹ Archibald B. Scott. See list of his works at the end of this essay. See also J. H. Burton, *The History of Scotland*, 7 vols. (Edinburgh, 1867), Vol. I, p. 41.

² Thos. Maclaughlin, *The Early Scottish Church* (Edinburgh, 1865).

In addition, he published a notable work of three good-sized volumes on the ancient Celtic Church.³ Skene lived in a day when the writings of the fabulists were taken seriously; and thus he cannot be considered a reliable authority.

In 1885 Dr. Alexander MacBain, Headmaster of Raining School, was asked to read a paper before the Gaelic Society of Inverness, of which he was a member. The subject was prosaic enough, for it was a critical discussion of the *Book of Deer*. Toward the end of his paper he read a few sentences that were destined to revise Church history. He declared that St. Columba has been a much-overrated man. Columba "swallowed up into his own fame all the work of his predecessors, companions, and contemporaries, and deprived generations of pioneers and missionaries of their just fame."⁴ This caused other men to conduct research work. Trained historians examined the ancient documents and the biographies of early missionaries to the northern countries. Mr. W. Douglas Simpson, with his extensive knowledge of the Celtic crosses and other ancient monuments that dot the countryside in the countries where the Celts once lived, published several works on the Celtic Church and its origins.⁵ Mr. Archibald B. Scott,⁶ who was well acquainted with the early Celtic tribes, their languages and customs, published several works of great significance. Dr. Alexander R. MacEwen, professor of Church History at the Free Church's New College and divinity hall, Edinburgh, began to publish what promised to be a most important history,⁷ but he died before the second volume was off the press. His admirable history stops short with the Reformation period. He deals fully with the ancient Celtic Church, but he died before the careful research work of his several contemporaries had been completed. Thus it is that he falls into several of the old absurd blunders.

What were these blunders? In some cases they were the

³ W. F. Skene, *Chronicles of the Picts and Scots* (Edinburgh, 1867); and *Celtic Scotland*, 3 vols., (Edinburgh, 1876-80).

⁴ *Transactions of the Gaelic Society of Inverness*, Vol. XI (1885), p. 150.

⁵ See list of Mr. Simpson's books at the end of this essay.

⁶ See list below.

⁷ A. R. MacEwen, *A History of the Church in Scotland*, 2 vols. (Edinburgh, 1913-18).

unintentional speculations of men unfamiliar with the old Celtic dialects and the early church customs. Or, where such knowledge existed in part, some of the early historians described conditions in terms with which their readers were familiar. A parallel case might be that of one of our Lutheran professors of today who might write a history of ancient church life for the benefit of the laity. In order to make matters clear, he might describe St. Paul preaching to the communicant members of a certain church, then calling together their church officers for a meeting and telling them of a conference that had just been held in Jerusalem. Thus, by using such words as "communicant members," "church officers," and "conference," he would make matters clearer to the average reader. The historians of the Middle Ages did the same thing. They used terms with which their readers were familiar. Thus it was that the *muinntir* was called a monastery, an *ab* was called a bishop, and other terms were used that did not at all describe accurately the life in Celtic days.

Other historians speculated. Since it was customary for men to go to Rome for their education, we find the astonishing statement that the early Celts were educated in Rome—a place of which they had heard but vaguely and to which a clannish Celt would never think of going. A Celt going to Rome for his education would prove as incongruous as an Irish Catholic seminarian going to Oxford or Cambridge for his post-theological work. Thus if we read in a modern encyclopedia that Ninian or Columba or Maelrubha studied at Rome, we may well look upon this as pure speculation of some Medieval historian. The Celts did not go to Rome, neither did they seek sanction from the Pope when they established a missionary community among the pagans.

St. Patrick has suffered many things at the hands of the fabulists. He was not an Irishman, not a Roman Catholic, and not a bishop, although the garblers of history have made him all of these things. Standard encyclopedias declare that Patrick received his education from St. Martin of Tours, but were one to take the trouble to verify dates, he would find that St. Martin died when St. Patrick was but eleven years of age. Undaunted, the fabulists continue to print the names of

St. Patrick's disciples,⁸ even though some of these alleged disciples were in their graves long before Patrick was born.

Careful historians have known for years that these anachronisms exist, and the task of disentangling the true history of the early Celtic Church from the history of the later Latin Church, to say nothing of speculations and legends, has been a laborious task; but recent careful research by men well acquainted with Gaelic, and with the old Celtic dialects, has made order out of hopeless confusion. Even so eminent a historian as Dr. Johann H. Kurtz allowed himself to fall into ludicrous errors. Kurtz's chapter on the Celtic Church is a tangle of anachronisms and contradictions, including the astounding statement that the Pictish Church quickly lapsed into paganism after St. Ninian's death.⁹ Here Dr. Kurtz is following such unreliable authorities as the Venerable Bede, Adamnan, Ailred, Ussher, Stokes, Reeves, MacLaughlin, and Skene. These noted church historians in turn were followers of the Italian fabulists who tried to make it appear that it was Rome, and not St. Ninian and St. Columba of the rival Celtic Church, that evangelized northern Europe. The Italian fabulists could not deny that the Pictish Church existed, but they made it appear that it was unimportant and of short duration. As a matter of historic record, the Pictish Church flourished for 470 years, which is longer than any other Church, Celtic, Roman Catholic, or Protestant, held sway in the same countries. The Pictish Church was supreme from about 420 A. D. to about 890 A. D. Roman Christianity was introduced into the North by way of Canterbury, in 597 A. D. For two centuries Latin Christianity and Celtic Christianity flourished side by side. A partially Latinized and partially conformed Church existed from 842 to 1107 A. D. The Latin Church became supreme in 1109 A. D., after all others had recognized her jurisdiction, and in the North the Roman Church held sway from 1109 A. D. until 1560 A. D.

New York City

(To be concluded)

⁸ One ambitious friend of prelacy states that Patrick brought with him to Ireland "350 holy bishops."

⁹ Joh. H. Kurtz, *Church History*, 3 vols. Robertson Nicoll, Ed. (London and New York, 1889), I, 450—459. Anglican writers likewise follow the Medieval fabulists. This may be due to their eagerness to support their myth of an unbroken apostolic succession. It is to the interest of such theorists to make it appear that Rome was in Britain from earliest times.

The Most Important Social Problem of New Testament Times — Slavery

A Conference Essay

By E. C. MALTE

The student of the Greek New Testament will readily note the frequent occurrence of the word δοῦλος, "slave," and ἐλεύθερος, "free man." The second word in Paul's Letter to the Romans is δοῦλος: "Paul, slave of Jesus Christ." Paul uses the word more than twenty times in his Letters. He says (Phil. 2: 7) that Christ took upon Himself the nature of a slave, μορφήν δούλου. Paul speaks of himself and all fellow Christians as δοῦλοι Χριστοῦ, "slaves of Christ," and urges us not to become δοῦλοι ἀνθρώπων, "slaves of men." His letters to the Ephesians and Colossians contain explicit rules for the conduct of slaves and masters. Living in a society in which it is estimated that more than half of the population belonged to the slave class, it is little wonder that Paul often uses this word and its antonym, free man.

It is regrettable that most English translations of the New Testament have weakened the full force of the word δοῦλος and have rendered it "servant." Goodspeed* calls attention to the difference between "slave" and "servant" when he says: "To reduce such terms to 'servant,' as the King James generally does, is to forget the fact that the New Testament Greek has two or three other words for 'servant,' that is, an employed person, who could be discharged or resign; διάκονος and ὑπηρέτης certainly have that meaning, and παῖς may also be rendered 'servant,' though it, too, may mean 'slave.'"

If we keep the full meaning of this word δοῦλος, which occurs 121 times in the New Testament, clearly before us, how much more significant the words of our Savior become which He addressed to His disciples in John 15:12-15: "This is My commandment, that you love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. You are My friends if you do what I com-

* Goodspeed, Edgar H., *Problems of New Testament Translation*, University of Chicago Press, Chicago (1945), p. 139.

mand you. No longer do I call you δούλους [slaves, not merely servants], for the δοῦλος [slave] does not know what his master is doing; but I have called you friends, for all that I have heard from My Father I have made known to you." To tone down the word δοῦλος here and translate "servant" weakens the force of the contrast which the Savior evidently intended.

Or again, if we take the words of the elder brother in Luke 15:29 and translate them as Weymouth does in his translation, namely, "all these years I have been *slaving* for you," the real spirit and attitude of the elder brother becomes evident. He looked upon his work these many years as *slavery*. The word "serve" has such high uses in common speech today that it does not accurately convey the relation of this elder brother to the father and to his work. Work for him on his father's estate was regarded as conscript toil. It was a labor without love and without respect and esteem for his father. His harsh and bitter feeling toward the brother who had returned and who was now being welcomed by the father is clear when we permit his word ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι to say in English what they mean.

In the following we propose to ascertain what light, if any, Greek and Latin sources, and especially the papyrus documents unearthed in recent decades, shed on what has been called "the most important social problem of New Testament times." The duties and rights of slaves and free men, the price paid for slaves in the market, the manner in which slaves might be set free, the price paid for their freedom—these and many other questions connected with the slavery problem are understood in the light furnished by many Greek and Latin references and the papyrus documents.

In his *Theologisches Woerterbuch zum Neuen Testament* Kittel† says:

Das Kennzeichen des griechischen Selbstbewusstseins ist der Freiheitsgedanke. Der Grieche findet seine personliche Wuerde darin, dass er frei ist. Damit ist die Abgrenzung des griechischen Selbstbewusstseins gegenueber allem vollzogen, was unter den Begriff δουλεύειν faellt; denn da, wo es zum δουλεύειν kommt, ist ja die menschliche Autonomie beseitigt und ein fremder Wille dem eigenen uebergeordnet. Der δοῦλος

† Kittel, Gerhard, *Theologisches Woerterbuch zum Neuen Testament*, Stuttgart. Verlag von W. Kohlhammer (1933—1939).

ist einer, der nicht nur keine Moeglichkeit besitzt, sich einer ihm aufgetragenen Arbeit zu entziehen, sondern auch nicht einmal das Recht hat, sich fuer irgend etwas zu entscheiden, der vielmehr nur das zu tun hat, was ein anderer getan haben will, und das zu unterlassen, was ein anderer unterlassen sehen will. Im δούλος hat darum das freie Griechentum von jeher seinen eigenen Antitypus gefunden, und im δουλεύειν hat es das gesehen, was sein Wesen in sein Gegenteil verkehren wuerde. Fuer einen Dienst, der dem Dienst des Sklaven seiner inneren oder seiner aeusseren Struktur nach auch nur von ferne aehnlich ist, hat darum der Grieche nur Ablehnung und Verachtung.

"You know perfectly what it is to be a slave," Herodotus reports some Greeks as saying to a Persian official who was urging them to submit to Xerxes. "Freedom you Persians have never tried, to know how sweet it is. If you had, you would urge us to fight for it not only with our spears, but even with hatchets."

The Athenians with but rare exceptions regarded slavery as natural and justifiable. In his treatment of this subject Aristotle characterizes in heartless and legal fashion the slave as being merely ἐμπνευστὸν ὄργανον, "a breathing machine, or tool, a piece of animated property." He asserts that some men are so inferior that they may be regarded as slaves by nature. Aristotle defends the enslavement of Orientals and Scythians as natural on the ground that the Orientals had intelligence without courage and the Scythians had courage without intelligence. Aristotle's view was generally accepted by Greek law and public opinion. A slave could be bought and sold at pleasure, could be given in pledge or taken in distraint just like any other commodity or property. A slave's family relationships were not recognized by law; he could not own property, and any money he might earn legally belonged not to him but to his master.

Plato in his *Republic* never spoke against slavery; in his old age he actually advocated it. Still there are signs that he was troubled by it. He says: "A slave is an embarrassing possession" and suggests that slaves should be well treated and not abused or insulted.

Whence came these slaves? A few were born in servitude of slave parents; the majority were captives of war. Slavery arises from two main causes, namely, want and war.

Privation and famine compel a man, a family, or a tribe, to accept terms of service and maintenance from others to which under normal conditions they would never submit. War, a yet more potent cause, brings in its train foreign captives, who are forced to enter a condition of subjection to the will of their conquerors. War also carries in its wake desolation of home and of all means of subsistence. Whole populations are rendered destitute and flee for protection and maintenance to some friendly but alien race, and thus voluntarily enter into the position of slaves as a refuge from famine and death.

Roman history tells us that Domitian built the famous Arch of Titus in A. D. 81 to commemorate his predecessor's sack of Jerusalem and humiliation of the Jews. Many of these arches of triumph were erected in Rome and other parts of the empire. Except for a few that served as city gates, these arches had no utilitarian purpose whatever. One supposition is that these arches of triumph represented the yoke of submission under which captives were forced to march after being defeated.

Among the Romans it was taken for granted that much of the labor of everyday life, including agriculture and the arts and crafts, should be performed by slaves. The Romans used the Greek island of Delos as one convenient center for a slave trade so big that some contemporary accounts put the number of slaves sold under the hammer there in a single day as high as 10,000.

The wars of Rome during her great period of expansion had filled the city and the country districts with slaves, most of them members of races of a high civilization. In a rich family there were men and women skilled in every task from the most menial to the most expert. There was no need for a Roman to go outside his household for any craftsman. Slaves were secretaries, copyists, accountants, carpenters, metalworkers, jewelers, weavers, plumbers, cooks, bakers, managers of country estates as well as rural laborers, painters, artists, surgeons, tutors, physicians, teachers.

According to Roman law a slave could be dealt with as any other piece of property; in theory and according to the custom of the ancients his life had been forfeited by defeat, and his enslavement was a merciful commutation of his death. They could be flogged or branded at their master's will. In

a criminal trial their evidence was given under torture, and strict limits were set to their acquisition of property.

The country slaves had hard and heavy work. The Roman was a hard and stern man; he did not spare himself, so why, he argued, should he spare his slaves? They were to be cared for as long as they were useful to him; but then they were to be thrown aside. Cato believed that "worn-out cattle, sick sheep, broken tools, old and sick slaves, and other useless things should be sold." He also gave instructions as to the food and clothing that should be given to the farm slave. In addition to his regular allowance he might have a few of the olives that drop of themselves and a small quantity of sour wine. "As for clothes, give out a tunic and a cloak once in two years. When you give a tunic or cloak, take back the old ones to make quilts. Once in two years should shoes be given."

The country slave had very little opportunity of gaining his freedom. He could run away, but he was sure to be caught; and when he was returned to his master, he was cruelly flogged and the letter *F* for *fugitivus* was branded on his forehead. The country slave seldom saw his owner; and the rewards of the overseer, or manager, of the farm or estate depended upon squeezing every possible profit from the chattels entrusted to his lash. The wages of the slave on the great estates were as much food and clothing as would enable him to toil from sunrise to sunset every day barring occasional holidays until senility. If he complained or disobeyed, he worked with chains about his ankles and spent the night in an *ergastulum*, a subterranean dungeon.

In the city the lot of the slave was mitigated by humanizing contacts with his master and by the hope of some day gaining his freedom. The town slave had lighter duties and, as a rule, lived under better conditions. Sometimes his master would give one of his city slaves his freedom as a reward for long and faithful service. Or a slave might buy his freedom out of his savings, for it was possible for a town slave to earn and save a little money (*peculium*). He sometimes received gifts from his master or his master's friends, or if he was skilled in any occupation, he could occasionally find opportunities to practice it for his own benefit. In such ways he could slowly and laboriously save enough, but at the best

it was a long process, for the more valuable the slave, the greater was the price he must pay for his freedom.

In the imperial palace and in other great houses a very large number of slaves were employed. Augustus and Livia lived far more simply than any other imperial family, yet Livia had 600 slaves attached to her household. Such large numbers were necessary because the duties were so divided. Among the slaves Livia had a keeper of purple robes, of her morning dresses, of her imperial robes, of her state robes, of her overcoats; she had slaves for folding the clothes and a hairdresser, a keeper of perfumery, eight goldsmiths and many other jewelers, a keeper of her imperial shoes and of her sandals; the regulator for the hot and cold water for her bath and a keeper of her chair. There was also a governess for her favorite pet dog and a keeper of the family portraits.

There was, of course, much cruelty to slaves in many Roman households, and the absolute power of a master, unrestrained by principle of kindly feeling, was an unmitigated curse till it was limited by the humane legislation of the second century. Peter's reference (1 Pet. 2:18-25) to the cruelties and indignities often inflicted by the masters on their slaves would indicate that these were not isolated cases. But there must have been many houses, like that of the younger Pliny, where the slaves were treated, in Seneca's phrase, "as humble friends and real members of the family."

A slave might be bought for less than a hundred dollars in the open market, whereas another of superior quality might be sold for several thousand. High-grade dancing girls and mistresses for the wealthy Roman houses brought excellent prices. At auction men and women alike, stripped and sold naked, were handled and examined like animals. Strict laws protected the purchaser's interests with prescribed penalties for misrepresentation and fraud.

Slaves could be manumitted, that is, set free, and in such an event the slave paid a certain sum to his master as price for his liberty. He could not, however, claim the right to buy his freedom, as the purchase money was in the eye of the law his master's property. Since the slave could not enter into a contract recognized by law, manumission often took the form of a fictitious sale by the owner to some god; reg-

isters of these sales and manumissions to some god were preserved in the temples and many specimens have been found at Delphi and in many of the papyrus documents in Egypt.

The custom of manumission as practiced by the Greeks and Romans throws much light on many passages in Paul's letters. Among the various ways in which the manumission of a slave could take place by ancient law we find the solemn rite of fictitious purchase of the slave by some divinity. The owner comes with the slave to the temple, sells him there to the god, and receives the purchase money from the temple treasury. The slave is now the property of the god; not, however, a slave of the temple, but a protege of the god. Against all the world, especially his former master, he is a completely free man. The god will protect him now as a free man.

As an example of such manumission under the protection of some god, we quote in translation a papyrus document from Oxyrhynchus of the year 86 A. D.

Chaeremon to the agoranomus, greeting. Grant freedom to Euphrosyne, a slave, aged about thirty-five years, born in her owner's house of the slave Demetrous. She is being set at liberty under the sanction of Zeus, Earth and Sun, by ransom of her mistress Aloine, daughter of Common, son of Dionysius, of Oxyrhynchus, under the wardship of Common, the son of Aloine's deceased brother Dioscorus. The price paid is 10 drachmae of coined silver and ten talents, 3,000 drachmae of copper. Farewell. (Signatures.)

The following is one of many nursing contracts found in the papyri. Especially in time of famine, children of the poor, usually girls, were thrown on a village dung heap. Often they were recovered by a person who would have them reared as slaves.

The 12th year of Tiberius Caesar Augustus. Pachon 26th. In the village of Oxyrhynchus of the Thebaid. Taseus, daughter of Peteeus, Persian of the Epigone, with her husband Petsiris, son of Horus, Persian of the Epigone, who is also her guardian and surety for the fulfillment of all the terms of this contract, both residents of the village of Tanais in the middle toparchy, enter into an agreement with Paapes, son of Philas, in the street, that they have received from him on the 17th of the present month Pachon, the female child to whom he has given the name Thermoutharion, whom he picked up from a dung heap to rear as a slave. Taseus is to rear and suckle it with her own milk, and is to care for it for

a term of 2 years from the present 17th day of Pachon, in return for the agreement made by Paapes to provide food and clothing and all other expenses incurred for the child, paying therefor 60 drachmae a year. Taseus further acknowledges that she together with her husband Petsiris, who is also her surety, has received 60 dr. in advance for the first year in cash from his house. At the end of this year Paapes will pay at once 60 drachmae in silver for the second year, and further he agrees to provide 2 cotylae of oil per month for the 2 years. Accordingly Taseus will of necessity provide every assistance and care for the child as is incumbent on her. She will not cohabit with her husband so as not to harm the milk, nor will she become pregnant, nor suckle any other child nor . . . And she will hand over the child to Paapes well nourished, as is incumbent upon her. If the child suffers any fatality which is plainly accidental Taseus will be held blameless, and if Paapes picks up another child to put in her care, she shall nurse it for the remaining period on the aforesaid terms; but if she does not wish to do so, she shall repay whatever she appears to owe for the term of nursing which still remains. If she violates the contract made in these terms, she shall repay to Paapes what she has received from him in silver, with an addition of 50% and 200 dr. as compensation for damages and penalty and an equal sum to the fiscus. Paapes shall have the right of exaction from the aforesaid parties and from whichever one he chooses and from all their property. This agreement is valid. I, Taseus, daughter of Peteeus, have concluded the agreement. I shall nourish the infant Thermoutharion for 2 years. I have received 60 dr. in silver for its support, and I shall perform all the provisions of the aforesaid contract. I, Petsiris, son of Horus, have subscribed to this document as guardian of my wife, and I am her surety for the fulfillment of the above conditions. Heracrides, son of Theon, wrote on their behalf as they are unlettered. Paapes, son of Philas, consents to the above contract. . . . Honey-colored, round-faced, with a scar on the right knee.

The following papyrus document is typical of the many contracts for the sale of a slave that have been found in Egypt.

To the agoranomi of . . . from Sarapion, adopted son of Zoilus, son of Apion. I swear by the Emperor Caesar Titus Aelius Hadrianus Antonius Augustus Pius that I have sold to Agathodaemon, freedman of Heraclides and Sarapion, also called Dorion, both sons of Sarapion, belonging to the same city, the house-born slave Didymus, belonging to me and who came into my possession by inheritance from my aforesaid father by adoption, who was my paternal uncle and is now deceased. This slave is free of blemish save for epilepsy and leprosy, and I further swear that he is mine and is subject

to no mortgage nor have any other any right of alienation in any way, and I have the price of 1,300 dr. in silver, and guarantee the transaction. May it be well with me if I swear truly and the opposite if falsely. (Signatures.)

Do these recently discovered papyrus documents help us to understand the institution of slavery in the first century of the Christian era? We believe they do. Document upon document, discovered and translated and edited by scholars in Germany, England, and the United States, would seem to prove the correctness of Deissmann's contention, namely: "The stupendous force of dogmatic tradition and the fact that the word 'slave' with its satellites has been translated 'servant,' to the total effacement of its ancient significance in our Bibles, have brought it about that one of the most original and at the same time most popular appraisals of the work of Christ by Paul has been, I think, only vaguely understood among us. I refer to the metaphor of our redemption by Christ from the slavery of sin, the law, idols—a metaphor influenced by the customs and technical formulae of sacred manumissions in antiquity."

St. Paul is alluding to the custom referred to in these papyrus records when he speaks again and again of our being made free by Christ. Before we came to faith in Christ, all of us were δούλοι. This δουλεία in which Paul finds all men by nature is a slavery of ἀμαρτία (Rom. 6:6), a slavery of uncleanness, ἀκαθαρσία (Rom. 6:19), a slavery of diverse lusts, ἐπιθυμίαι (Titus 3:3); a slavery unto the elements of the world, στοιχία τοῦ κόσμου (Gal. 4:3, 9). By nature all of us are so completely under the control and complete subjection of these masters, that apart from Christ and without Christ it is impossible for us to serve any other master.

But thanks be to Christ, who by His death has freed us, paid the ransom price for us, and has delivered us from the slavery of sin. Paul describes this manumission, this emancipation, with some of the very terms that were used in Roman and Greek law for the manumission of slaves. Gal. 3:13: Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, "Christ has redeemed us from the curse of the Law." Now we are no longer in δουλεία, slavery, but we have received υἱοθεσία, adoption (Gal. 4:5). Paul's admonition in Gal. 5:1 takes on added meaning. Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε, "For freedom Christ has

set us free; stand fast therefore, and do not submit again to a yoke of slavery." In numerous records of manumission the nature of the newly obtained liberty is illustrated by the enfranchised person's being expressly allowed henceforth to "do the things that he will." So the Christian is indeed a free man in Christ.

Some manumissions, again, expressly forbid, sometimes under heavy penalties, that the person set free should ever be made a slave again. We now see how wicked is the plan of those in Gal. 2:4: οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν, "who slipped in to spy out our freedom which we have in Christ Jesus, that they might bring us into bondage." In the light of these papyrus documents we understand Paul's moving exhortation in 1 Cor. 7:23: Τιμῆς ἡγοράσθητε· μὴ γίνεσθε δούλοι ἀνθρώπων, "You were bought with a price; do not become slaves of men."

For the saints in many of the congregations, such as those in Rome, Ephesus, Corinth, among whom there were certainly many slaves and freemen who had been slaves, Paul could not have found a more popular and vivid illustration of the past and present work of our Lord Jesus Christ. Christ gave them freedom from another slavery, redeeming with a price the slaves of sin and lusts and the Law — and that price no pious fiction, first received by Him out of the hard-earned money of the slave, but paid by Himself with the redemption money of His own blood, rousing up for freedom those who had been languishing in the chains of slavery.

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Homiletics

The Nassau Pericopes

SEXAGESIMA SUNDAY

JOHN 12:37-43

The Text and the Day. — The effect of the preaching of the Gospel is the central thought for this Sunday. In Paul this preaching produced utter disdain for the praise of men. (Epistle.) Some seed sown by the sower fell along the path and did not grow. (Gospel.)

Notes on Meaning. — This passage summarizes the final reaction of Israel against Jesus' message and works. — V. 37: They would not believe, and so they fulfilled prophecy. This condition applied to the time of the Prophets, but it was fully realized in the time of Christ. They would not believe, and so they eventually could not believe. Ex. 9:34 ff. When God hardens the heart, He brings just retribution on those who despise the grace offered them and consistently resist the ministrations of the Holy Spirit. Rom. 11:9. "Upon the sin of contempt follows the punishment of inability." — V. 41: When Isaiah saw the Lord, he saw the Savior. — V. 42: Believed on Him, i. e., had to admit that the word and miracles were genuine and divine. They were persuaded even that He was the Messiah. Yet, this was no true and living faith, no confidence in Him as the Mediator before the throne of God. Nicodemus and Joseph of Arimathaea did not belong to this class. That same week they publicly confessed their faith. Luke 23:50 ff. — The rulers' interest in the synagog centered in formalities and the praise of men more than in the acceptance of the Gospel.

Preaching Pitfalls. — The hardening of hearts is not to be confused with a supposed election to damnation. This text is not to be used for a sermon on predestination. — Jesus had clearly established Himself as God and Savior. Without this fact the entire text is unintelligible. — The "faith" of the authorities was not a weak faith, but a dead faith. James 2:17-19. Peter's refusal to confess Christ was not a sign of a weak faith, but indicated a lack of faith. No distinction is to be made between the unbelief of the people and that of the

rulers. The latter, because of their better knowledge of the Scriptures, were all the more convinced that He was "the One" who should come. Yet, even they refused to put their trust in Him and therefore received the greater damnation.

Preaching Emphases. — The text evidently warns us not to sin against better knowledge. During the Christmas season we have seen the Father's love. In the coming weeks of the Lenten season we shall hear about Christ's self-sacrificing love. These messages are to be accepted in true faith. We are not only to know the Savior, but also put our trust in Him. The refusal to accept the message of grace carries with it the gravest consequences.

Problem and Goal. — Since there is ever danger of becoming indifferent toward the preaching of the Gospel, the hearers must be warned in clear terms. They must be led to examine themselves. Without recognizing Christ as the Light of the world (v. 46), such examination is unprofitable.

Outline:

ISRAEL'S UNBELIEF — A WARNING FOR ALL TIMES

- I. They would not and, therefore, could not believe.
 - A. Israel willfully and consistently rejected the truth.
 - B. Their apostasy was predicted by Isaiah.
 - C. Hardening of hearts leads to God's judgment.
- II. The real cause of unbelief.
 - A. In particular — fear of the Pharisees.
 - B. In general — loving the praise of men more than the praise of God.
- III. How we may avoid Israel's fate.
 - A. We, too, are sinners.
 - B. We have seen the Savior's glory.
 - C. By accepting the Savior we overcome unbelief.

VICTOR MENNICKE

QUINQUAGESIMA SUNDAY

MATT. 20: 20-28

The Text and the Day. — The keynote of the three pre-Lenten Sundays is repentance. If we are truly penitent, we shall put our trust in the Lord, committing ourselves to His

guidance (Introit), and renounce selfish ambition and self-trust (text). The Gospel for the day illustrates man's natural inability to understand the necessity of Christ's death, while the Epistle emphasizes the supremacy of love. When the mind has been enlightened by the wisdom of the Cross, humility and love will be in the heart.

Notes on Meaning. — V. 23: Unlike earthly rulers, Christ does not award positions of honor by whim or favoritism. The honors of Christ's kingdom are a gift of grace. Matt. 25:34; 2 Tim. 1:9. V. 24: Not righteous indignation. They were all afflicted with carnal ambition. The Ten thought James and John were gaining an unfair advantage. They all craved to be rated higher than others. Pride is competitive. "The more pride one has, the more one dislikes pride in others." C. S. Lewis. The words "cup," "baptism," "minister," require explanation. "Servant," in v. 27, is properly rendered *slave*.

Preaching Pitfalls. — A sermon on "Why Some Prayers Are Not Answered," while textual, would hardly be in keeping with the day. — A vigorous denunciation of pride and selfish ambition must not lack the loving, patient attitude shown by Jesus. At the same time, care must be taken lest Christ be presented only as Example and not as Substitute. The Gospel, which does not appear until the end of the text, must not be treated as incidental in the sermon.

Preaching Emphases. — The text is to prepare the hearer for a proper observance of Lent. For this, as well as for a true understanding of Christ's Passion, humility is essential. V. 28 supplies the powerful motivation for humility. Only the Gospel can produce genuine humility. Even those who believe the Gospel experience the difficulty of retaining and practicing humility. In exposing pride and exhorting to humble service, the centrality of the Cross, Christ's self-humiliation and substitutionary sacrifice, must be maintained, though it is not necessary to make v. 28 the theme of the sermon.

Problem and Goal. — Selfishness and pride are deep-rooted and prolific. They tend to make a Christian indifferent to the Lenten message. Pride, easily overlooked in self, will lead to every other vice. — The Cross will dissolve selfish ambition and inspire humble service. "When I survey the wondrous Cross, . . . I pour contempt on all my pride." A Christian will gladly test his ambitions in the pure light of the Cross.

Outline:

OUR AMBITIONS IN THE LIGHT OF THE CROSS

- I. The selfish ambition shown by the disciples.
 - A. How they manifested it and how repulsive it appeared when contrasted with Christ's humility.
 - B. How much we are like the disciples. Our pride and selfishness, when exposed to the light of the Cross, must become manifest even to ourselves.
- II. The humble service rendered by Christ.
 - A. He gave Himself as our Ransom.
 - B. Though He was the greatest, He performed the lowest service.
- III. The noble ambition inspired by Christ's humble service.
 - A. To renounce self-seeking glory in our attitude to God and to one another.
 - B. To excel by lowly service.

V. L. MEYER

FIRST SUNDAY IN LENT

(Invocavit)

PHIL. 2:5-11

The Text and the Day. — In our oldest and most widely used pericopal system this rich text is really the Epistle for Palmarum. However, it is altogether fitting that in the Nassau pericopal system it should serve as the Epistle for Invocavit, since on the first Sunday in Lent the catechumens of the early Church entered the final stage of preparation for their baptism at Eastertide. Beginning with Lent, the thought was stressed that they become servants of God who profess (*profiteri*: confess publicly, v.11) their faith to the world. Hence, beginning with Invocavit, they were called *profitentes* rather than *katechoumenoi*. However, not only catechumens, but all Christians are to be *profitentes*, who profess that Jesus is their Savior and Lord.

Notes on Meaning. — V. 5: "In Christ": Christ is the sphere of the Christian life. — V. 6: "The form of God" expresses the very nature of Christ, not merely something external, since *hyparchoon* of the original text means "being constitutionally, by nature." 2 Cor. 8:9. An astounding

contrast — “thought it not robbery”! The Apostle uses not *phroneoo* for “think,” but *heegeomai*, which is here more relevant, since its first meaning is “to be a leader.” “Robbery” is the act of snatching violently, as by one who lusts for a possession and cannot keep his hands off. Christ was different from the first Adam, who sought equality with God by means of robbery, for Christ had a native right to equality with the Father. — Though Jesus has from eternity shared the *kyriotees*, the Lordship, of the Father, He has never used His omnipotence to force men to confess Him. V. 7: Christ became the Savior through His humiliation, suffering, and death, through His abasement, not through His omnipotence. “Made Himself of no reputation”: the translation of the Revised Version, “emptied Himself,” is more literal. Christ, by emptying Himself, did not cease to be God, but He did give up “the experience of the common glory of the divine for the experience of the servitude and subjection of the human.” Christ became a miserable slave and a crucified criminal. The word *ekenoose* is so important and so realistically descriptive that this entire passage is ordinarily known as the *kenosis* passage. V. 8: “Humbled Himself,” made Himself so low that the verdict of His foes was: “This man is impossibly the Kyrios, the Jehovah; why, he is not even an average man; He is a criminal.” V. 9: “Exalt,” really “exalt to the highest rank and level”; “give”: not the ordinary verb *didoomi*, but *charizomai*, “to give freely, graciously,” Eph. 1:21-23; Col. 2:9. V. 10: “Jesus”: all worship not conducted in this name is utterly invalid and worthless; “under the earth,” the dead. V. 11: “Confess,” *exomologeoo*, “confess from the heart, freely, publicly.” Out of the fullness of the heart the mouth doth speak. “Lord,” no article, hence a proper name of Jesus. Acts 2:36. “To the glory of the Father”: We glorify the Father through the Son and with the help of the Holy Spirit.

Preaching Pitfalls. — Some commentaries interpret “a name which is above every name” to refer to Kyrios. True, *Kyrios* is commonly regarded as the Greek equivalent of Jehovah, a name so sacred to the believers of the Old Testament that its use was safeguarded and restricted. It is likewise true that we too often fail to be filled with the awe and reverence which the word “Lord” suggests. It is a name suggestive of God’s greatness and power. However, our text

clearly shows that the "name which is above every name" is "the name of Jesus." (V.10.) Note the distinctly Christian character of this name; while the identity of Kyrios may be mistaken quite easily, that of Jesus is not. This personal name was given Him already before His birth by His Father (Matt. 1:21), and the use made of this name, as well as the regard one has for it, distinguishes the Christian from all other religionists.

Preaching Emphases. — Christ became our Savior (Jesus) and Lord the hard way, a way so hard, in fact, that no other human being could have substituted for Him. Hence the name *Jesus* means so much to us. Having known and experienced the glories of eternity before His incarnation did not lighten his task. The Lord, Kyrios, though God, had to become not only a man, but even a slave (*doulos*, v. 7); He had to empty Himself in order to extricate mankind from the mire and doom of its own corruption. At the same time, however, by becoming a *doulos* Himself, Christ dignified our conception of service and deprived this word of the stigma which has ever been attached to human and pagan conceptions of the word *service*. — The exaltation of Christ redounds to the eternal glory of the Father. (V.11.)

Problem and Goal. — The present lesson, grand in its conception in the English translation, is even more grand, pithy, forceful, and emphatic in its original. — There is no better way to acquire the mind of Christ (v. 5) than by searching the Scriptures and thus learning also to love and know Jesus, His glorious name and His great work. Passages like our text impress indelibly upon our hearts and minds the signal character and import of His work of redemption.

Outline:

JESUS, A NAME ABOVE EVERY NAME

- I. He earned this name as an obedient servant.
 - A. Though a member of the undivided Trinity, He emptied Himself and became a human servant.
 - B. Though in essence His equal, He carried out His Father's will.
 - C. Though inherently immortal, He became obedient unto the death of the Cross.

II. He was given this name as our exalted Lord.

- A. God Himself has exalted Jesus and given Him His name.
- B. Hence we must venerate Him as our Savior and Lord.
- C. It is incumbent upon us to confess this to the world.
- D. This we do as servants of God and to the glory of the Father.

Suggested hymns: *Lutheran Hymnal*, Nos. 6, 339, 114.

WALTER E. BUSZIN

SECOND SUNDAY IN LENT

(Reminiscere)

JOHN 13:1-47

The Text and the Day.—The Introit, supported by the Gradual, strikes the keynote of the day. We call upon God to “remember” (*reminiscere*) His “tender mercies” and, therefore, to “keep us (the collect) . . . from all adversities (i. e., satanic possession, the Gospel) . . . and from all evil thoughts” (i. e., lust of fornication, the Epistle), that we “may abound more and more” (Epistle). In a sense our text is a reply to this prayer. Here our Savior overcomes Satan for us by fulfilling the Law in our stead. Here Jesus shows us how we may overcome temptations (pride and selfishness, Luke 22: 24-27), namely, by sublimating our energies in the direction of humble and self-sacrificing service.

Notes on Meaning.—V. 1: “*Before the feast*,” i. e., “before the feast proper,” the “*supper*” of v. 4 evidently being the Pass-over Supper referred to by the Synoptists, Matt. 26: 19, 20; Luke 22: 15; Mark 14: 12, 17. See Fahling, *Life of Christ*, first edition, p. 592. “*He loved them to the end*,” i. e., “He loved them to the uttermost,” as was evidenced by the subsequent foot washing, the Holy Sacraments, the discourses (John 13—17), and His death on the Cross.

V. 2: Not as the A. V., but “*supper having arrived*,” or if the reading *ginomenou* is adopted, “supper arriving,” *Expositor's Greek Testament*, p. 815, vol. I.

V. 3 b is a confession of His deity, as also the expression *ho kyrios* in 13 and 14, while v. 3 a is an acknowledgment

that "all things," including our salvation, have been committed to Him.

V. 7: "*What I do*," i. e., My *active obedience*, in fulfilling the jots and tittles of the Law as your Substitute (Matt. 5:17), is not clear to you now, but you will understand it later.

V. 8: "*If I wash thee not*," that is, if you are unwilling to receive a menial service at My hands, you will also have to reject My far greater and the even more menial service of My sacrifice on the Cross, without which you cannot be saved. Therefore receive this lesser service as a token of the fact that you accept the greater.

V. 10: "*He that is washed*," i. e., he that has bathed, needs only to wash his feet, which alone would be soiled on the walk from the bath. Even so he that is completely cleansed in My blood needs only the daily remission of those sins which are committed each day in his walk through life. (Catechism: Significance of Baptism.) "*Yet not all*." Judas remained unclean only because of his unbelief, of which Christ's betrayal was only a symptom.

Preaching Pitfalls. — Our Savior specifically calls His act "an example." Hence it is not a sacrament, but only "*an example*" which is to be emulated by serving one another in humble, self-sacrificing love, even as He served us. The great danger with this text is that we are inclined to emphasize Christ, our Example, at the expense of "the Lord, our Righteousness." Hence we remind our readers that in being our Example, Christ preached the Law, making us aware also of our shortcomings. However, by His perfect example He also fulfilled the Law for us, thus furnishing us with His righteousness as a covering for our unrighteousness. And it is this wonderful Gospel truth which alone can supply that inner drive whereby a poor sinner, with all his heart, wants to follow Christ's example. (Jer. 31:31 ff.; 2 Cor. 3:6 b.)

Preaching Emphases. — Stress the fact that Christ Jesus, our Lord and Master, was not too proud to give His Life in humble self-sacrificing service in order to effect our salvation. We ought, therefore, not be too puffed up with pride to serve our fellow men with the humble service of love, that they, through us, may be won for Christ.

Problem and Goal. — The preacher's problem is to break down pride and selfishness, which stands in the way of lov-

ing service for Christ. This is done (1) by our pointing to Christ's perfect example as the ideal and thus showing our hearers how far we are from that perfection; (2) by emphasizing the fact that Christ counts His achievement to us through faith, thus covering our failure with His righteousness; and (3) by using this marvelous truth as the divine impulse towards a greater effort on our part to emulate our Savior's beautiful example of humble service.

Outline:

LIKE OUR LORD, LET US SERVE TO SAVE

I. Our Lord served to save.

- A. His whole life was a life of service for our salvation. Matt. 20:28; Mark 10:45; Phil. 2:7; Luke 22:27; Rom. 5:19; 4:4-5; Matt. 5:17.
- B. In serving His disciples by washing their feet, He as our Lord (vv. 3, 14) and Substitute fulfilled the law of love in our stead, also instead of sinners like Judas and Peter and me. Vv. 8-10; John 17: 19-20.
- C. In serving thus, our Lord left us an example. V. 15.

II. Let us also serve to save.

- A. How? (1) We cannot, of course, atone for men's sin as their substitutes, but we can bring them to Christ, their Substitute and ours, and so save them. (2) We cannot attain to Christ's perfection, but we can strive to emulate His example, by replacing pride with humility and selfishness with self-sacrificing service to all, so that others may, through our example, be moved to desire and accept Christ, too.
- B. Why? (1) Because He who so served us requests it. V. 14. (2) Because there is no greater service possible. (V. 16. (3) Because by such service we receive a blessing. V. 17. (4) Because by imputing to us His perfect obedience through faith He has forgiven and still forgives our many sins of pride and selfishness and lack of love.

Conclusion: Through Christ, our Lord, we have been saved to serve. Like Christ, our Lord, let us, then, serve to save.

THEODORE NICKEL

THIRD SUNDAY IN LENT

(Oculi)

JOHN 13:31-38

The Text and the Day. — Introit, Gradual, Collect, stress the thought of the helplessness of the people of God in the midst of adversity when they are without God. The Epistle stresses the positive ideal of walking in purity and love; the Gospel describes the constant menace of the forces of evil. The text draws together the positive charge to love and the warning against unfaithfulness into the bidding to recognize Jesus as Son of God and Savior, the Source of all spiritual life.

Notes on Meaning. — "Now is the Son of Man glorified" is said at the darkest moment in the ministry of Jesus, when Judas went out to complete the betrayal. Yet this marked the glorification of Jesus and of God in Him. For the great glory of Jesus is to redeem man from sin; the glory of God in Him is to prove a love to mankind through the redemption. Cp. John 1:14; Phil. 2:8. The betrayal was the human and evil device through which the divine program came into being. — V. 32: If God would prove His love through Jesus, then God would also return Him to the full use of the divine majesty, crown Him with glory and honor — a forecast of the resurrection and ascension. Phil. 2:9-11. — V. 33: The thought of the ascension reminds Jesus of His parting from the disciples in the visible flesh and leads Him to restate the counsel which marks the purpose of their life in the world after the ascension, namely, v. 34. At the foot washing the Savior had stated the commandment of love, v. 15; now He calls it directly a new commandment. Cp. 1 John 2:7-8, a commandment as old as the nature and will of God, yet new because in the redemption of Christ and in the fellowship of Christ with His people they receive the power to carry it out and because love is the new device by which men show that they have learned of Jesus and follow Him, v. 35. — Vv. 36-38 Simon Peter reveals, as previously in this chapter (vv. 6-9) that he does not really fathom the full meaning of the Savior's counsel. He is stirred by pride and self-exaltation, and so the Savior warns him of his collapse.

Preaching Pitfalls. — Homiletically the temptation will be

to preach two sermons, two ideas not thoroughly related in fact and in persuasion: vv. 31-35, 36-38. The preacher's problem is to make the warning of the second section have substance and positive value through the Gospel of the first section and to discuss the new commandment of love in its relation to the redemption of Christ, which makes this love possible.

Preaching Values. — The detail of the Savior's work needs to be added, but the divine purpose and nature of it is well expressed in this text, the glorification of God. This is God's glory, that man is redeemed; this is Christ's glory, to implement that purpose of God. Even after the visible departure of Jesus that process of glorification continues among the disciples, namely, as they love and as they succeed in keeping the faith and the love.

Problem and Goal. — The text provides the illustration of the needy disciple — one who is not sure of the abiding presence of Christ or one who is too certain of his own strength without Christ. To both the Lord Jesus gives the one thing needful: the insight into His redemption, which is the source of love to others and of continued faith in Him.

Outline:

THE REDEEMING WORK OF CHRIST THE SOURCE OF THE
CHRISTIAN'S LOVE AND FAITHFULNESS

I. The Christian's pitfalls.

- A. He is unsure of the meaning of the Savior's work.
- B. He is sluggish in the exercise of love.
- C. He is overconfident in his own power to be faithful.

II. The Savior's help through His redemption.

- A. The Savior through His suffering and death redeems the world and carries out God's purpose of salvation.
- B. Thus He enables the Christian to love even as He and the Father love.
- C. Thus He provides the one remedy for overconfidence and the one power for steadfast faith.

RICHARD R. CAEMMERER



Miscellanea

The Sister of the Mother of Jesus

In the *Review and Expositor* (October, 1947), a Baptist theological quarterly, published by the faculty of the Southern Baptist Theological Seminary, Prof. G. E. Evans of Taylor University, Upland, Ind., endeavors to show that the sister of the mother of Jesus was not Mary, the wife of Cleophas (as tradition has it), but Salome, the mother of the sons of Zebedee. He reads John XIX:25, not as does the Authorized Version, with commas separating the names of the women, but thus: Now there stood by the cross of Jesus his mother and his mother's sister; Mary, the wife of Cleophas, and Mary Magdalene. For his contention he asserts (1) that it was customary with New Testament writers to divide series of names and facts into couplets (Matt. V:2 ff.; Luke VI:14 ff.); (2) that the intimate relationship between Jesus' mother and her sister caused John to put them in the first couplet; (3) that neither is named, owing to John's settled custom not to mention his own name or that of any relative, though he could not avoid reference to Jesus by name; (4) that the name of the sister of Jesus' mother was not Mary, but Salome. Hence not three, but four women stood by the cross of Jesus: (1) His mother; (2) His mother's sister; (3) Mary, the wife of Cleophas; and (4) Mary Magdalene.

Matthew, not mentioning the mother of Jesus, refers to three women (cf. XXVII:56): (4) Mary Magdalene; (3) Mary, the mother of James and Joses; and (2) the mother of Zebedee's children. Likewise Mark (cf. XV:40) mentions: (4) Mary Magdalene; (3) Mary, the mother of James the Less and of Joses; and (2) Salome, the mother of Zebedee's children and sister of the mother of Jesus (cf. Matt. XX:20 f.). Salome thus was the mother of John, who after Jesus' death played a son's part to his aunt Mary, the mother of Jesus.

Professor Evans assumes that James, Joses, Simon, and Judas (cf. Matt. XIII:54 ff.; Mark VI:1 ff.; Luke IV:22) were natural brothers of Jesus, and that Joseph was still alive when Jesus preached at Nazareth, but that he died shortly before Jesus' suffering and death (Matt. XII:46 f.; Mark III:31, 32). The James of 1 Cor. XV:7; Acts XII:17; XV:13 ff.; Gal. I:19; II:9 was not the son of Zebedee, but the natural brother of Jesus, a cousin of John, the Evangelist. Cleophas was not dead at the time of Christ's crucifixion, but very much alive (cf. Luke XXIV:18). Mary lived with her husband, Joseph, after the birth of Jesus, for more than thirty years, and it is only logical to believe that she was to him, during this long period of time, a faithful wife, bearing to him sons and daughters.

Dr. Evans, moreover, assumes that Cleophas and his wife, Mary, also had three sons, likewise called James, Judas, and Joses,

and perhaps another, called Matthew (cf. Mark II:14), who was called to be an Apostle. This Mary, while not a sister of the mother of Jesus, was a devout disciple and a distinguished Christian (cf. Matt. XXVIII:1; Mark XVI:1).

The author writes in opposition to the Roman Catholic dogma of the perpetual virginity of Mary, the mother of Jesus. He concludes his article by saying: "Our study of the New Testament shows how false and absurd the whole dogma is. How much more honorable to Mary it would be to accept the truth that she was not only the mother of Jesus, but the faithful wife of Joseph, and the devoted mother of a large family of Christian men and women" (p. 485).

The question, perhaps, will not be settled to the satisfaction of all scholars, especially since ancient tradition so strongly supports the view held by the Roman Catholic Church. But Professor Evans makes a strong point for his thesis, and certainly his reading of John XIX:25 is in many respects very satisfactory.

J. T. M.

The Variant Reading in Acts 20:5

The *Theologische Zeitschrift*, edited by the theological faculty of the University of Basel, Switzerland, in the September-October number for 1947 (Vol. III, No. 5) contains a learned article on the subject "Eine Textvariante klaert die Entstehung der Pastoralbriefe auf." The variant reading in question is the one found in Acts 20:5. The reader will have to open his New Testament to see the points on which the author of the article, Dr. Christian Maurer of Beggingen (Schaffhausen), builds his hypothesis. According to the Nestle text the verse in question reads: "These preceded (*proelthontes*) and awaited us in Troas." It is the reading which is based on B³ D pm, as the footnote in the Nestle text says. The variant to which the author draws our attention is *proselthontes*. If it is the correct reading, the sentence would have to be translated: "These came (up) and awaited us in Troas." It is the reading which is sanctioned by the text in vogue in Alexandria, and by the Antioch-Constantinople tradition, Codex E, and others. Westcott and Hort, while not taking the second reading into their text, place it on the margin and indicate that they consider it of approximate equal value with the one first mentioned.

A little study is required to understand the significance of the two readings. In the beginning of Acts 20 Paul's departure from Ephesus and his journey to Macedonia are mentioned. St. Luke then relates that when Paul had passed through Macedonia he came into Greece and stayed there three months. It was at this time that he wrote the Epistle to the Romans. The place where he resided was Corinth, as we see from a comparison with Rom. 16:23. At the conclusion of this short period Paul desired to travel by ship to Palestine. But a plot of the Jews to kill him after

he would have embarked was discovered, and Paul decided not to leave Greece by sea, but to go to Asia Minor by land. This involved that he again pass through Macedonia. V. 4 states that he was accompanied by Sopatros, the son of Pyrrhos of Berea, by the Thessalonians Aristarchus and Secundus, and by Gaius of Derbe and Timothy, likewise by Tychicus and Trophimus of Asia (i. e., the Roman province Asia). Of these people the Nestle text says that they preceded Paul and Luke (note the "us") and awaited them in Troas. This reading, of course, implies that these men had been with Paul in Greece and went ahead of him on the journey to Jerusalem. If the other reading is adopted, the meaning would seem to be that the men mentioned started out somewhere in Asia Minor, came up to Troas, and there awaited Paul and Luke.

What has all this to do with the Pastoral Epistles? The author assumes that these Epistles are not genuine, but were written by a pious forger some years after Paul's death. He does not review and analyze all the material that is involved, but emphasizes one point and draws inferences from it. The right reading in Acts 20:5, he says, is not *proelthontes*, but *proselthontes*. It was this reading which the forger had before him when he read the Book of Acts. This man hence did not think of Timothy as having been with Paul in Greece, but as having remained in Ephesus when Paul left there. Bearing this in mind we can understand, says our author, the words of 1 Tim. 1:3 stating that Timothy remained in Ephesus when Paul went to Macedonia. The forger's text of Acts suggested this view to him. The forger, of course, was wrong, says Dr. Maurer, but owing to the correct reading of Acts 20:5 we can at least see why he wrote as he did. From the same point of view Dr. Maurer examines the historical data of the other Pastoral Epistles. It is his opinion that the forger endeavored to create the impression that 1 Timothy and Titus were written during the third missionary journey of Paul.

Two remarks we should like to submit. There are but few conservative scholars today who hold that any of the Pastoral Epistles were written during Paul's third missionary journey. Most of them believe that Paul was freed from the Roman imprisonment described Acts 28, and that he wrote the Pastoral Epistles after this imprisonment. Hence for them neither the one nor the other reading in Acts 20:5 has any bearing on the origin of the Pastoral Epistles.

The other remark has to do with the reading itself. Is the reading of the Nestle text to be rejected? The decision is difficult. Without having given the matter much study we incline to the view that *proselthontes* is the original reading. According to the evidence it seems to have been the more widespread reading in the early days of the Church. In its favor, too, the circumstance can be adduced that it is the more difficult reading. Besides, one has to say, so it seems to us, that even when *proselthontes*

is adopted, the historical situation can well be explained by us. The pronoun "these" in v. 5 may have reference merely to the last two of the men enumerated, Tychicus and Trophimus; they have been placed in a class by themselves, both being called men from Asia, *Asianoï*. We find that this is the view which Sir William Ramsey sponsored. Furthermore, while concerning Timothy and Sopatros (the same person as Sosipatros) we have evidence that they were with Paul in Corinth prior to his return to Jerusalem with the collection (cf. Rom. 16: 21), there is no evidence of that nature for Tychicus and Trophimus. Aristarchus and Secundus may have joined the Apostle when he passed through their city on the way to the East. On the case of Gaius of Derbe we can offer no explanation; we have to assume that he, prior to joining Paul, had spent some time in Greece or Macedonia, probably as bearer of the collection given by the congregations in Galatia. If this view of a limited antecedent for the pronoun "these" is permissible, and we believe it is, the difficulty represented by the reading *proselthontes* disappears. In conclusion it should be said that the solution here offered is by no means the only one that can be presented.

W. Arndt

Comma Pianum

One of the most brilliant books ever written has the title *Janus, der Papst und das Konzil*. Its author was a great German scholar who was professor in Munich, I. von Doellinger. It will be recalled that v. Doellinger was one of those courageous Catholics who opposed promulgation of the papal infallibility decree in 1870 and who, when they persisted in their opposition, were excommunicated. With a small number of like-minded Catholics, v. Doellinger founded the party of the Old Catholics. The book mentioned was issued again after the death of Doellinger by one of his co-workers, J. Friedrich. At that time it was given the title *Das Papstthum von I. von Doellinger*. The subtitle is "Neubearbeitung von *Janus, der Papst und das Konzil*, im Auftrag des inzwischen heimgegangenen Verfassers von J. Friedrich." The book was published in Munich in 1892 by the C. H. Beck'sche Verlagsbuchhandlung. In this book one finds, p. 298, a reference to the construction of a sentence in a bull of Pius V (1566—1572), a construction on which there has been endless controversy. The question is where a certain comma is to be placed, and the Roman theologians are debating among themselves as to the precise spot where the Roman pontiff wanted this mark of punctuation to be put. An examination of the original is of no avail in this instance, because, according to the custom of the times, commas were not inserted in documents. The meaning of the Pope to many seems enigmatic. V. Doellinger himself did not submit the passage in his work, but the enlarged edition of J. Friedrich in a note contains the controversial words. For the benefit of our erudite readers we herewith reprint this note from p. 544 of the enlarged edition.

"Bei dem '*Comma Pianum*' handelt es sich um folgenden Satz am Schlusse der Bulle Pius V.: 'Quas quidem sententias stricto coram nobis examine ponderatas quamquam nonnullae aliquo pacto sustineri possent in rigore et proprio verborum sensu ab assertoribus intento haereticas erroneas . . . respective damnamus.' Denzinger, *Enchirid.*³, p. 311. Es entsteht nun die Frage, ob das Komma nach 'possent' oder nach 'intento' zu setzen sei; je nach der Setzung desselben bekommt der Satz einen anderen Sinn. Es ist aber irrefuehrend, wenn Denzinger dazu bemerkt: 'Hoc est celeberrimum comma Pianum, quod haeretici ab hoc loco ad alterum post vocabulum intento transferebant, ita ut sensus plane immutaretur.' Da die Bulle keine Interpunktionen hatte, konnten die Haeretiker etwas nicht Vorhandenes auch nicht versetzen. Der Streit zog sich sogar nach Scheeben, *Kirchenlex.*² 'Bajus,' durch den ganzen jansenistischen Streit hin; eine authentische Interpretation wurde aber vom roemischen Stuhl nicht erlassen. Fuer Hergenroether, A. J., S. 60, gilt mit Linsenmann, Mich., *Bajus und die Grundlegung des Jansenismus*, 1867, S. 266, die Frage als abgemacht."

The subject is interesting for those who wish to make a more thorough study of the many crumbling stones on which the structure of papal infallibility rests. This little note was made possible by our esteemed brother Pastor em. Jul. A. Friedrich, who presented his copy of the enlarged edition of *Janus* to the Pritzlaff Library of Concordia Seminary, St. Louis.

W. ARNDT

Theological Observer

Lutheranism Today.—Dr. J. A. Dell, the present editor of the *Lutheran Outlook*, offers to the readers of that Monthly (October, 1947) an excellent article on Lutheranism today. Having spoken of the two fundamental teachings of Lutheranism, the *Sola Scriptura* and the *Sola Gratia*, he continues: "The other way to show that Lutheranism is still important today is to make it clear that these eternal principles are still being denied. Judaism, Unitarianism, and Masonry are kindred religions of work-righteousness, of salvation by character. Although Catholicism still has the basic truth of salvation by grace for Christ's sake, it is so covered over by doctrines of penances and indulgences and of purgatory and of the mass and of the intercession of the saints and of work of supererogation that it is hard for the common Christian to find the essential truth under the debris of superstition. As for the Protestant churches, they are shot through with modernistic deniers of the old Gospel, of whom St. Paul says, 'If any man preach any other gospel unto you than ye have received, let him be accursed.' Fosdick says: 'Of course, I do not believe in the substitutionary atonement, nor do I know any intelligent Christian who does.' A couple of years ago I was invited to present the Lutheran doctrine of the atonement to a conference of Methodist ministers. After I had done so, one said it sounded to him like 'God taking something out of one pocket and putting it in another.' Another said that he did not believe that God was reconciled to man 'by the sacrifice of Christ or any other animal.' I told them that there wasn't any use for us to continue the discussion. What I had presented to them was based, point after point, on the Word of God. If we had no common authority, we could never get together. We know that we are saved by grace because God's Word says so. Those who deny salvation by grace for Christ's sake are already denying the authority of the Scriptures. Says Fosdick: 'The passage of centuries has made untenable for us Scriptural ways of thinking. . . . Bible miracles will more and more become unreal ghosts, lost in antiquity; and, gradually becoming dimmer, will disappear in utter incredulity (Modern Use of the Bible).' There is still need for a vigorous and persistent Lutheranism in the world today." Well done, Dr. Dell!

J. T. M.

Against Secularism.—On November 15 a statement was issued on behalf of all American Catholic bishops by the administrative board of the National Catholic Welfare Conference. The leading Roman Catholic clergymen signed it: Cardinals Dougherty of Philadelphia, Mooney of Detroit, Stritch of Chicago, Spellman of New York, Archbishops McNicholas of Cincinnati, Lucey of San Antonio, Cushing of Boston, Ritter of St. Louis, and Ryan of Omaha; and Bishops Gannon of Erie, Pa., Noll of Fort Wayne,

Walsh of Charleston, Alter of Toledo, and Ready of Columbus, Ohio. The statement defines secularism as "the practical exclusion of God from human thinking and living." In speaking of the present situation as perhaps the greatest crisis in all history, the statement puts the blame for it on Communism and secularism. Among the evils brought on by secularism are listed "the greatest divorce problem in the world" and juvenile delinquency, things properly said to have been caused by "setting the will and convenience of husband and wife in the place that Christian thought gives to the will of God and the good of society." The assertion is made that "God's law of right and wrong" has been disregarded in international affairs "more openly, more widely, and more disastrously in our day than ever before in the Christian centuries." Crimes against small nations and "the systematic degradation of man by blind and despotic leaders" are castigated. The clergymen hold that secularism "is not indeed the most patent, but in a very true sense the most insidious hindrance within the strong framework of God's natural law." As to the problem of reconstruction and rehabilitation of the world, the statement is made: "There would be more hope for a just and lasting peace if the leaders of the nations were really convinced that secularism, which disregards God, as well as militant atheism, which denies Him, offers no sound basis for stable international agreements, for enduring respect for human rights, or for freedom under law." The clergymen deplore the exclusion of religious teaching from education, which, they assert, "breaks with our historical American tradition." "Our youth problems would not be so grave if the place of God in our life were emphasized in the rearing of children. There would be less danger for the future of our democratic institutions if secularism were not deeply entrenched in much of our thinking on education."

While all of this is said from the point of view of the Roman Catholic hierarchy, one must admit that the finger is here placed on one of the sorest spots in our whole national life. What is here called secularism is better known in our circles and literature as worldliness. That the type of thinking, planning, and acting described by this word dominates almost every phase of our national existence, everybody who is not spiritually blind can easily see. A.

Lutheran High Schools.—The *Lutheran Outlook* (October, 1947) makes a strong plea for more Lutheran high schools. Beginning with the report that the Baptists in Louisville, Ky., have now started a high school which for the first year will take care of sixty-five pupils, and the following year of one hundred, and so forth, Dr. Dell pleads editorially with Lutherans to increase the number of Lutheran high schools in our country. His reasons are as follows: 1) They bring our young people into contact with religion at a most important time of their lives, either early adolescence or the post-confirmation period. 2) The difficulties that

surround Christian education at a lower level are either altogether absent or at least considerably reduced at the high school level. These difficulties consist in getting together the children and in the expense which the parochial school causes to the congregation. The young people that attend the high school, however, are old enough to ride the streetcars and public busses across town or even to drive their own cars. 3) Lutheran high schools serve as logical connecting links between elementary education and Lutheran colleges. We like this plea for Lutheran high schools. But let high school associations not deceive themselves regarding the cost of such secondary institutions of learning. They cost rather much money and hardly can survive unless they are subsidized. Then, too, the high school can hardly exist where the Christian day school is not nurtured. The parochial school is naturally the feeder of the Christian high school. In short, the Lutheran high school is worth much, and it also costs much. But it certainly is worth the cost.

J. T. M.

A Warning Against the Church's Seeking of Temporal Power, Unionism, and "Band Wagon Religion." — On October 26, 1947, the Rev. Peter H. Eldersveld, radio minister of the Christian Reformed Church, broadcast a message which was based on the words of Jesus: "And upon this rock I will build My Church," Matt. 16:18. It was intended to commemorate the Reformation of the Church in the sixteenth century and was given the title "The Church You Need." We have it before us in a neat little pamphlet, copies of which can be obtained free upon request at this address: Back to God Hour, Box 773, Chicago, Ill. The speaker makes mention of three mistaken notions which explain why "the church today has been pushed into a corner" and all of which have to do with the attempt to make the Church more prominent. The first one of these mistaken ideas is the belief "that the church ought to be a strong world power as an institution, competing with human governments, sending diplomatic representatives to world capitals and receiving theirs in exchange." The second is the mistaken notion which is pointed to in the word "unionism." The third is aptly called the cultivation of "band wagon religion," in which "the toggery and trimmings of the theater" are employed "to compete with the amusement business in getting the crowds." The section which has to do with unionism we should like to quote in full on account of its pertinency and timeliness.

"Another mistaken notion is that sectarianism is our only trouble, and if we can present a united front to the world, we will recapture a place of respect and influence. We are said to be divided among ourselves and working at cross-purposes. So today we hear the old song of church union. We must agree to dissolve our differences, suppress the right of individual interpretation, and combine into one great Protestant organization. And so we behold the spectacle of such ecclesiastical bodies which, though they are miles apart in matters of orthodox truth and conviction,

try to fool the world into believing that we are essentially one. The old democratic principle that a man is free to worship as he pleases is not yet consigned to the scrap heap, but the man who refuses to join the church union for honest reasons of conviction is labeled archaic and is held up to public ridicule by religious editors. We are being called upon to merge every shade of modernism and orthodoxy under one big tent, in order to impress the world around us.

"Aside from the fact that such a merger is watering down our conceptions of truth to a point of spiritual anemia, does anyone seriously believe that the world is going to fall for it? Do you think a superficial combination of sharply divergent church groups will deceive the outsider into thinking that we are really one? I have had many opportunities to hear the opinions of those who are on the outside and have been the targets of ecclesiastical pressure groups. They find it most unbecoming to the church. The high-handed suppression of minority elements in order to gain recognition as a powerful unity has left a bitter taste in the mouth of many, and it certainly has not made more attractive the spiritual claims of a church which wants to occupy a position in this democracy. Christianity in the role of a huge lobbyist, aping the methods of those who make an impression by external bigness, is far from admirable in the eyes of those who are supposed to be impressed. They may yield to the pressure, publicize every new merger, and even give front page space and free radio time to the leaders of the movement; but they are left untouched, yea, even antagonized, by the whole thing. But worst of all, this unionism has *not* given us what we thought it would. It has not put the church back on the world's boulevard. It is still true: they haven't found any use for us yet."

How true all this is! But how difficult to avoid the extremes, on the one hand, of fanatical, loveless exclusivism and, on the other, of unscriptural banding together! Confronted with this difficulty, as we are, every one of us has need daily in humility to ask for the Holy Spirit's guidance.

A.

Away From Rome.—Those who are distressed at the report that Rome today is winning many converts among nominal Protestants may read with interest what Dr. Gordon writes in the *Sunday School Times* (Nov. 15, 1947) with respect to Catholics who are *going away from Rome*. He says: "Reports are coming in of Roman Catholic priests becoming Protestants. Thus the Rev. Noel Patrick Conlon of the faculty of St. Bonaventure College has entered the ministry of the Episcopal Church. The Rev. Allan A. Hughes has been ordained a Baptist minister in San Diego, Calif. The Rev. Andrew Sommerse and the Rev. John Zerhusen have become Lutheran pastors. In Phoenix, Ariz., the Mexican bishop G. O. Celis was recently ordained to the ministry of the Gospel in a Baptist mission. The Mexican priest Jose Vega has joined the Episcopalian mission in Mexico City. Mr. Pierre

Mathern, a young Frenchman who was studying for the priesthood, joined General De Gaulle in Africa during the war. While a patient in the Banguia Hospital, Africa, he was converted through the testimony of a Swedish missionary and fellow patient. Mr. Mathern is an engineer by profession and is at present superintending the construction of certain buildings, but is planning to enter the Baptist ministry by way of the Baptist Bible Seminary in Johnson City, N. Y., for training as a Mid-Missions Baptist missionary. In Venezuela, thirty-three Roman Catholic priests have broken with the Church of Rome and organized the Venezuelan Catholic Apostolic Church under the leadership of L. F. Castillo. In a French exchange one reads of very successful conferences on the Bible, now being given in Paris by a couple (probably Prof. and Mme. Chasles) who still remain Catholics, though having come to the Bible by Protestant help." J. T. M.

Bishop Culbertson, the New Head of the Moody Bible Institute.—As Ernest Gordon reports in the *Sunday School Times* (Nov. 15, 1947), Bishop William Culbertson has been chosen to head the Moody Bible Institute as the successor of Dr. Will Houghton. In a "personal note," sent out to the friends of the Institute, Bishop Culbertson writes: "My appointment as acting president of the Institute has given me a fresh sense of my inadequacy apart from His strength. There never was a time when I realized more the truth of 2 Cor. 3:5: 'Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God.' We look up to Him and renew our vows to uphold the fundamentals of the faith once for all delivered, to holiness of life by power of the Holy Spirit, and to love for all who love our Lord and Savior Jesus Christ in sincerity and truth. Moody Bible Institute will carry on, true to the Word of God, loyal to the Son of God." The staunch loyalty of Moody Bible Institute to the fundamentals of the Gospel and, above all, its ardent missionary spirit and its undaunted witness against Modernism are highly commendable. Its success in a world of atheism and liberalism has been amazing. Dr. Gordon writes: "Under the leadership of Dr. Houghton the *Moody Monthly* has tripled its circulation, which is now 75,000, twice that of the *Christian Century*. In the last thirteen years, enrollment in day and evening schools doubled to nearly 3,000. The correspondence school has, in addition, more than 13,000 active students. There has been large building advance, which included the erection of the twelve-story Crowell Hall and Torrey-Gray auditorium, and the WDLM radio frequency modulation station. The *new missionary aviation course* (italics our own) has been a recent feature of advance." No wonder Dr. Gordon remarks: "The much loved and much used Dr. Houghton . . . left behind a great heritage of advance in that institution."

J. T. M.

An Organization for Maintaining Separation of Church and State.—According to press reports a significant meeting was held

in Washington, D. C., on October 14. A number of Protestant churchmen, sixty, to be exact, met and discussed the founding of an organization which has as its purpose the defense of the time-honored principle of separation of Church and State in our country. The chairman of the meeting was the well-known Methodist bishop Dr. G. Bromley Oxnam of New York. What the men who are the founders of this organization fear is that the encroachments of Rome may become still more sinister and sweeping and finally curtail or even destroy the religious liberty which we justly prize as one of the most precious jewels in our country's crown.

The question may arise whether this very action, that is, the organization of a society to work for the maintenance of separation of Church and State, is not a violation of the principle for which the organization allegedly stands. Does it not enter the sphere of politics, although it is of a religious nature itself? The answer, it seems to us, is that a person cannot justly accuse this organization of acting contrary to its own purpose. If its intention were to obtain power and prestige for any church organization or for itself as a group of church people, the accusation that it is violating its own principle might appear to be well founded. As a matter of fact, it is not at all interested in obtaining special privileges for any church or any group in the churches. What it maintains is that there is a Church which endeavors to obtain special advantages for itself through the support of the State, and it seeks to oppose any step which would sanction such attempts to obtain special privileges. The person who hurls the attacker of his wife and children out of the house cannot be said to have violated the principle which forbids us to do any harm to a fellow man. Hence it is our opinion that any charge of mixing of Church and State on the part of this organization as it is projected is unjustified. The originators entrusted a committee of nine men with the task of writing a constitution and platform. A.

One Holy Catholic Church. — *Theology Today* (October, 1947) contains a number of challenging articles, among these one by Emil Brunner, entitled "One Holy Catholic Church." We recommend this essay for study to our pastors, for in it liberalism of the Barthian type attempts to formulate a doctrine of the Church which declines the premises of both Roman Catholicism and of traditional Protestant orthodoxy. Brunner writes: "Instead of constantly reiterating the formulas of the Reformers, we must think through afresh the nature of the Church as it is revealed to us in the Holy Scriptures." This sounds well enough, as also the following: "This Church . . . is the fellowship of men who have been renewed through Christ and are united with their Lord." But this "fellowship" must not, as Brunner thinks, be interpreted in the sense of the "invisible" Church of the Reformers. While he rejects the "institutionalized Church" of the Romanists, he, too,

conceives of the fellowship as one that is true and visible, even if those that make up this fellowship are not agreed with one another in doctrine. To him it is not a scandal that Lutherans and Calvinists do not have the same understanding of the Lord's Supper, but that they do not acknowledge each other to be a Church (which, of course, is not true) by having altar fellowship. Also not true is Brunner's statement that Matthew's theology is not that of Paul and that Paul's is not that of John (p. 324). But what Brunner means to derive from this supposed divergence of theology in the New Testament is that there may be different doctrinal trends or confessions in the Church and yet a true and complete fellowship. The Church is one, nevertheless. Unity is not conformity. Brunner in his article speaks in favor of the ecumenical movement; in particular, of the EKID, as a union Church, in which Lutheran, Reformed, and United (*unierte*) elements are joined together in fellowship. As Brunner rejects the "invisible Church" of the Reformers, so also he rejects their "marks," or *notae*, of the true Church, namely, purity of doctrine and the right administration of the Sacraments. He admits that the Church certainly is present where "the Word of the living God in Jesus Christ is spoken to men and is received by them with a living faith." But the "Word of God must not be identified with the preaching of the Gospel" (p. 329). "God's speaking neither binds itself to such direct Biblical instruction nor is the presence of God's Spirit guaranteed thereby" (*ibid.*). "God can proceed in entirely different ways to speak *his* Word to men and to build *his* Church, and indeed it seems that in our time all the customary ways of 'preaching' have become more or less ineffectual" (*ibid.*). Here, then, is *Schwaermerei* in its grossest aspect, but an enthusiasm which fits in well with Brunner's wrong view of the Church. To Brunner's "fellowship church" anyone can belong who feels himself addressed by God in Christ. All liberal views may here converge; only the orthodox Christian view is not tolerated. As Brunner does not identify the Word of God with Scripture, so also he rejects the Sacraments as objective means of grace. "It was at this point that the false concept of the Church intruded, namely, the contention that the priesthood [*sic?*] dispenses the blessings of salvation through the sacrament" (p. 330). True, Brunner does speak of Baptism and the Lord's Supper as "the expressions and means of personal truth and fellowship," but only in the sense that "they involve fellowship with Christ and fellowship with the 'saints'" (*ibid.*). Brunner's thesis of the Church justifies any and every church union of such as feel themselves influenced by God's Word (God's reaction upon the soul) in Christ Jesus, for among them exists true fellowship "in a personal and non-institutional sense." And this fellowship should be symbolized by Baptism and the common partaking of the Lord's Supper. Liberal Protestantism thus justifies the syncretistic union which it advocates; only what it advocates is no longer Scriptural. J. T. M.

Minnesota Baptists Conservative.—It is reported in our exchanges that in Minnesota the members of the Northern Baptist Convention are of the conservative kind and in a recent meeting again definitely have placed themselves on the platform of the Fundamentalists. The cleavage between them and the Northern Baptist Convention, which is largely Modernistic, is becoming more pronounced all the time. Is this an indication that there is a trend toward conservatism in the sectarian churches of the world? We believe it is. Modernism was in the saddle about twenty-five years ago and seemed to be conquering to the right and to the left. However, the sad experiences which have been man's lot in the last decade have had a deeply sobering effect, and in many quarters people who formerly were inclined to follow the flag of Modernism now have abandoned that leadership and gone into the conservative camp. This trend is noticeable not only here, but in Europe, too. In our own country the neo-orthodoxy of men like Reinhold Niebuhr may have had much to do with this shift of allegiance. In Europe the work of Barth and Brunner looms large, and it represents to some extent a defiance of the position of unscriptural liberalism. For the sake of millions of immortal souls we hope that this trend will continue and that churches which now are looked upon as hotbeds of Modernism will welcome back the old Gospel of Jesus Christ. A.

A Liberal Praises the Preaching of the Law.—Stanley High was pastor for three years in the Congregational Church, then edited the *Christian Herald*, and is now connected with the *Reader's Digest* as a roving editor. Some of his time he devotes to criticizing Liberal Protestantism, though he himself is a liberal. As *Time* (August 18, 1947) reports, he, in the early part of August, addressed an interdenominational audience at the 63d Northfield General Conference, where he spoke on "How the Church Failed Me." He said (quoted in part): "I think that the first business of the Church is to redeem me. And I don't mean me in the merely social sense which convinces me that the Golden Rule ought to be my Confession of Faith. By redeeming me I mean personal redemption—the process by which I am spiritually taken apart and spiritually put together again, and from which I—the personal I—emerge a totally different person. . . . The first reason for this failure is that the church—the modern, modernist Protestant church—rates me altogether too highly. It has been one of the glories of Protestantism that it has put its emphasis on the Individual, on Free Will and Free Choice. But the net result may prove to be disastrous. . . . I am simply not as good as modern Protestantism assumes me to be. I haven't got the spiritual stuff to do, on my own, what modern Protestantism expects me to do. The church failed me because it has given me too much freedom and too little discipline. . . . It has assumed that all I needed was the right hand of fellowship, when . . . what I am in greater need of is a kick in the pants. . . . Ever since my Sunday school days

I had it dinned into my ears that I am a Child of God, that I am made in His Image. It seems to me that those who lay so much emphasis on my bearing such a resemblance to the Almighty are not only mistaken about me, they are also mistaken about history. Man was made in the image of God in the first chapter of Genesis. He did not stay that way very long. In fact, he only stayed that way until the third chapter of Genesis. Then he had what the theologians call a Fall. He has never been the same since — not on his own. . . . The whole of the Bible and the whole of the ministry of Jesus, as I understand it, were designed not to persuade man how good he is on his own, but how evil he is on his own. And how good, by the process of redemption . . . he can become. . . . There is, unmistakably, a great uneasiness abroad in American Protestantism — a widespread concern about the Protestant future in this country. Much of that concern seems to be focused on the Catholic Church. . . . As a Protestant . . . I do not think our chief concern about Catholicism should be in terms of school buses or political influence or the separation of church and state. . . . The really vital matter . . . is that for the modern man — and for the likes of me, if you please — the Roman Catholic Church has something to offer which Protestantism too generally is not offering. . . . The ground the Catholic Church stands on is — for Catholics — high and lifted up. It preaches the love of God, but it also preaches the fear of the Devil. . . . The Catholic doctrine of Heaven has meaning because there is meaning and reality in the Catholic doctrine of Hell. . . . As Protestants I wish we would stop worrying and clamoring against the secular competition with Roman Catholicism and begin to worry a little about the spiritual competition. I, personally, need the church as I never needed it before. I happen to know that my fellow laymen need it as never before and are ready, at the slightest suggestion, to acknowledge that need. But the church we need will have more of Dante and Dostoevsky in its message and less of Alfred Lord Tennyson and Eddie Guest; more of the Last Judgment and less of the Golden Rule. It will not only have a Living God, but a Live Devil. It's Heaven will have a Hell for its alternative. Its objective — so far as I am concerned — will not be my cultivation, but my rebirth. I might fail that kind of church. But that kind of church could not fail me." What Stanley High is urging his fellow Congregationalists to do, is to go back to the preaching of the Law as old-fashioned Lutherans still preach it. Of course, one must not forget that such Law preaching requires as a correlative also pure Gospel preaching, together with proper definitions of theological terms and processes. Confessing Bible Lutherans are after all not so very much out of date. That is, it seems, what the roving editor of the *Reader's Digest* wishes to tell our Protestant modern Modernists. J. T. M.

Do We Reach the Layman? — The question is worth asking. We ministers certainly would like to reach and influence him. It is our desire to help make him a child of God if he is not yet

converted, and after he has entered the kingdom to assist in keeping him on the narrow way and in making him ever more fervent in the service of God and his neighbor. Do we succeed?

A minister, whose article is printed in the November 1, 1947, issue of *The Divinity School News* of the Divinity School of the University of Chicago, made a unique experiment to determine what pastors actually accomplish. After having been a minister for thirty years, he resigned and entered the ranks of the workers in a factory, taking over the position of inspector in automobile shops. In this environment he was able to observe the conduct of church members as they followed their daily calling. What he reports makes distressing reading. The church members in the factories or shops did not manifest in their conversation that they were adherents of the Christian religion. For instance, when one of their number had died, the talk did not concern itself with the life after death, heaven and hell, salvation and the Judgment; the person was spoken of as gone—that was all. The people in the labor union who had the reputation of being goodhearted and fair-minded often were no church members.

The writer, it seems to us, fails to evaluate sufficiently the fact that many people who are earnest Christians do not possess the faculty of setting forth vigorously and effectively their inmost thoughts on their personal relations to Christ, and that many fear they might appear as intolerable braggarts if they speak of such intimate matters as their own religious faith. But that there is too much truth in what he says to permit us to remain comfortable cannot be denied. He thinks that the Church must cease to cultivate the attitude of "withdrawnness," that is, it must cease to travel a path which takes it away from the real life of the people into regions that are far removed from what the ordinary layman thinks and does. Fellow ministers, let us give this matter our serious consideration. A.

Thomas Chalmers as Preacher.—This is another article in *Theology Today* (October, 1947) that merits careful study. It is written by the Rev. Dr. G. D. Henderson, professor of Church History in the University of Aberdeen (Scotland). Thomas Chalmers was the most influential leader of the Free Church of Scotland and, without doubt, its foremost theologian. He was born in 1780 and died in 1847, so that this is the centennial year of his departure. He left the Church of Scotland when the General Assembly refused to grant the parishes veto power upon nomination of obnoxious ministers. With him 471 ministers left the Establishment and in 1843 founded the Free Church of Scotland under the moderatorship of Chalmers. As professor of theology, moderator of the Free Church, and leading member of the Church Extension Committee, which helped to build 220 churches, he exerted a tremendous influence for good on the churches and the clergy of Scotland. The article in *Theology Today* emphasizes his pre-eminence as a preacher. He was indeed a great speaker.

"All the world went wild about Dr. Cahlmers," said the famous Wilberforce. John Foster, the Bristol essayist, referred to "the brilliant glow of a blazing eloquence" in his sermons. Yet neither was his voice melodious, nor were his gestures graceful, nor was his pronunciation acceptable to any but his Scottish countrymen. Just what made him the great speaker that he actually was? We believe that the analysis of the author is worth studying by our pastors. By the way, let them not leave unread also the fine Palestine article "The Great North Road," by E. F. F. Bishop, who has spent many years in the Holy Land in the service of his Church. "The Great North Road" leads from Jerusalem to Damascus, and what Saul of Tarsus saw on his way to that Syrian city, where he desired to destroy the Christian Church, is vividly related by a Palestinian student who personally visited all the places which he describes historically, geographically, and topographically in his stirring travelog. On Chalmers see C. T. M., the current volume, June issue, p. 411 ff. J. T. M.

Death of Prominent Missionaries.—Tibet, the land closed to Gospel preaching, is being reached by Christian missionaries through Bibles and missionary pamphlets. Ernest Gordon, in the *Sunday School Times* (Oct. 18, 1947), reports the recent death of the Rev. Hoseb Gergan, a Tibetan minister and missionary in Western Tibet. "He was the son of an eminent lama, was trained in Srinagar, and was gifted as a scholar, speaking various languages. His greatest contribution to the extension of the Kingdom of God was his translation of the Bible into Tibetan. All his powers of mind were devoted to this stupendous task, and for this he was honored with a life membership in the British and Foreign Bible Society. He also wrote Christian hymns. He was a man of great strength of character and proud of his race so that he would never wear other than Tibetan clothes, in this way identifying himself with his people. Portions of Scripture are being widely circulated in Tibet. The Tibetans venerate all books, especially those presented in Tibetan format—pages not sewed together, but laid on each other loose, between two strong covers, and tied about with a lace. These, given to Tibetan traders, are read in remote villages and camps." Of another successful missionary Dr. Gordon writes in the same issue: "Mr. George Hunter of the China Inland Mission was the apostle to Sinkiang, otherwise called Chinese Turkestan. Now he has passed on at the age of eighty-five, having served fifty-seven years in China, a lonely man on a lone outpost of the farthest interior of China, who had not been even to the coast of China for fifteen years; nor to England 'since the last year of the reign of Queen Victoria.' Of his ministry one writes in *China's Millions*: 'Age and white hair are greatly revered in China. During the daylight hours Mr. Hunter would stroll about the city with Scripture portions in his pockets and get into conversation with all sorts and conditions of men, particularly with any he met from the borderlands of China.

... More than once I espied him in conversation with a Mongolian camel driver on the sandy beach where the camels came down to water in the winter. Tens of thousands of people jostle in the streets, various in race, and there is something grand and apostolic about this strange old man, so cheerful in manner, so kindly and dignified, and so clear in message. Look past the stubbly chin, the shabby clothes, and slightly stooping figure, and behold an ambassador of the King of kings, one of the meek who inherit the earth, as it is written: "*How beautiful . . . are the feet of him that bringeth good tidings, that publisheth peace!*" At his funeral a Chinese Christian remarked: "He wore clothes we could not wear and ate food we could not eat." But that was no bitterness to him. He was undoubtedly happy and contented, and on his lonely bed his lips moved in prayer and his fingers seemed to be playing some tune upon the bed-clothes. He was a pilgrim, and was only taking another journey." How beautifully is not the spirit of missionary consecration made manifest in some of Christ's humblest workers!

J. T. M.

The Jewish Question.— On this burning issue much light is thrown in a lengthy article or essay written by Rabbi Morris S. Lazaron of Baltimore and printed on special pages of the *Christian Century* of November 19, 1947. The essay seems to speak with authority, and the information submitted in it may be regarded as reliable. Evidently the intention is to make a worthwhile contribution to discussions going on in official and unofficial circles concerning the Palestine question. Rabbi Lazaron (very sensibly, it seems to me) opposes the partition plan advocated by a special commission of the U.N. Assembly and rather favors the establishment of the Palestinian State under international control, resting on a democratic foundation. Apparently his hope is that, once started, such a State would gradually develop into a republic in which the two chief constitutive, and now unfortunately hostile, elements, the Arabs and the Jews, would find they can live together amicably if good will is manifested on both sides.

What interests us mainly is the information given on modern-day Judaism itself. According to the author, the number of Jews in the world today is ten million. Of this, slightly more than one half are citizens of the United States. The war and its economic disturbances, evils, and horrors took a fearful toll among the Jews; six million of them were put to death, more than one-third of their total number. What a blot on the escutcheon of our much-vaunted civilization!

As every observer knows, the Jews are divided into parties as far as religious teachings and observances are concerned. Rabbi Lazaron mentions three divisions, the Orthodox, the Conservative, and the Reform Jews. The Orthodox Jews, as the term indicates, are those that cling to the old traditions, which in this case means the rabbinical teachings on the law and the Old

Testament in general. This is the branch of Judaism which is most numerous. The Conservative Jews, who represent the section which is second in size, try to conserve the old teachings, but have adapted themselves to certain changes which the world in which they live and the times seem to demand. Prayers in the synagog services are no longer offered exclusively in the old Hebrew, but the language of the country is employed to some extent. With this group Rabbi Lazaron classes the so-called Reconstructionists, who are nationalists and subscribe to the tenets of Zionism. Reform Jews, representing a movement which began 150 years ago in Germany, look upon Rabbi Isaac M. Wise as the founder of their school in the United States. They formed a group which advanced rapidly in the social and economic world and lost the deep interest in religion which characterized many of the other Jews. These people eliminated the ceremonies which they thought were without significance in the modern age and simplified and shortened the synagog ritual. The Zionists have drawn on all the various parties of Judaism for their members. It is their aim to establish a Jewish State in Palestine where their displaced fellow believers can find refuge in an unfriendly world. Rabbi Lazaron deplores the aims and activities of the Zionists, holding that ultimately, if the dream of Zionists is realized, the religious interests of Judaism will suffer and be suppressed.

The foregoing will give the reader an inkling of the wealth of information contained in the article of Rabbi Lazaron, which one cannot lay aside without the prayer that many Jewish people may be led to the faith engendered in the Samaritan woman at Jacob's Well. A.

Dangerous Preaching Methods.—The *Calvin Forum* (November, 1947), under this heading, voices a warning against improper methods in preaching, which cheapen the Gospel and render Christian preaching offensive to men of the world with a sense of fitness and decency inbred into them. The writer's warnings may be summarized as follows: 1) Beware of hawking the Gospel. Hawkers are found at carnivals selling their patent medicines and other articles of dubious value. The minister needs but to present the Gospel in all its fullness. 2) Be chary about the methods of advertisement. Why not be straightforward in one's announcements of sermon topics? Why not say in intelligent terms precisely what the sermon is going to be about? 3) Shun exhibitionism in presenting the Gospel. Aimee Semple MacPherson was a past master at this game. She generally put on a good show. Such exhibitionism has little place in the Gospel which teaches the virtues of modesty, meekness, humility, and lowliness. 4) Do not follow the methods of the commercial artist. The minister has nothing to sell. Selling is a process in which one attempts to give value for value received. This does not apply in the field of the Gospel at all. 5) Do not cheapen the contents of the Gospel by bringing

the message down to the level of the people in an undignified way. Do not stoop to the secular and the vulgar. Let the preaching be in accord with the seriousness and dignity of the message. Let the Gospel be brought forth with all the earnestness and sincerity of which the preacher is capable. — Simple instructions, indeed! But "evil communications corrupt good manners" (1 Cor. 15:33). Lutheranism especially has no part with vulgarity. J. T. M.

Is Higher Criticism Truly Objective? — When a layman, Mr. Albert Buenger of Cincinnati, Ohio, had objected to statements of Dr. Pittinger of New York which he made in an article in the *Christian Century* concerning the attitude of Fundamentalists toward the Bible (see the letter of Mr. Buenger which was published in the *Christian Century* of Nov. 19, 1947), and when this layman in particular regretted that Dr. Pittinger had spoken of the "absurdity of Biblical and ecclesiastical fundamentalism," the following reply was printed in the same issue of the *Christian Century* by Dr. Pittinger:

"Sir: My dictionary defines 'absurdity' as meaning 'that which is ridiculous or unreasonable.' In that sense, I must assert, 'biblical' as well as 'ecclesiastical' fundamentalism seems to me right described as 'absurd.' For it is both unreasonable and ridiculous to regard the Bible as absolutely inerrant, in every detail and in every respect.

"Modern investigation, during the past hundred years, has made it abundantly clear that the Scriptures are, humanly speaking, a 'deposit' which includes not merely historical data — usually mediated to us through the faith-inspired response of highly gifted men and women — but also much that is allegorical, mythical, legendary. No competent student of the subject would for a moment deny this. Nor does such a recognition in any way alter the position which the Scriptures hold in the life of the Christian church, for it is perfectly 'reasonable' and in no sense 'ridiculous' to maintain that in and through the error and imperfection of the human writers, God's Holy Spirit was guiding men, in ways natural to them and available for their use, to truths about himself, to the recording of his revelatory acts in history, and to the kind of faith and behavior which are well pleasing to him. Unless God would entirely override human freedom, he must accommodate himself to the capacities of those through whom he would speak; as St. Thomas Aquinas remarks, all revelation is *ad modum recipientis*.

"What is, it seems to me, both 'ridiculous' and 'unreasonable' is to reject, *tout court*, as do the fundamentalists, all the findings of generations of learned, humble and devout men who have given their most painstaking attention to the Bible and its contents. For these scholars have saved the Scriptures for us, not by putting them on a pedestal where they cannot be considered critically, but by applying to them the most exacting and thorough critical study. The result has been that the Bible has emerged

as 'the Word of God written,' in a sense richer and more satisfying, because intelligible and understandable, then ever before."

It will be observed that Dr. Pittinger defends his thesis by a categorical statement which is simply not true. He says fundamentalists "reject all the findings of generations of learned, humble and devout men who have given their most painstaking attention to the Bible and its contents." How false a charge! Without defending everything that so-called fundamentalists stand for, we have to say that the labors of the Bible critics whom Dr. Pittinger has in mind are evaluated by scholarly Fundamentalists, and what is correct and helpful in them is treasured and utilized. It is the old story: Conservative Bible students are accused of not being objective, but their accusers are themselves many miles away from true objectivity. A.

The Policy of Dismantling German Factories.—On account of our deep interest in the rehabilitation of normal life and activities in Germany, we print the following from *America* (issue of Nov. 22, 1947) on the dismantling operations going on in Germany.

"The insanity of the recent announcement by British and American military authorities that the dismantling of 682 German factories would soon be under way was scored in a protest published November 13 and signed by thirty public figures of varied political and religious background. The factories ear-marked for removal have been designated as 'surplus' under the new level-of-industry plan adopted on August 30. The 682 factories actually are far fewer than the original list based on the first level-of-industry plan drawn up just after the Potsdam meeting of the Big Four. According to an explanation given by Dr. Don Humphrey, deputy director of the Economics Division of the U.S. Military Government, in a statement over the German radio network in the American zone, the new plan 'leaves in Germany the productive capacity required to permit the Bizonal Area to achieve a decent standard of living without subsidies from the U.S. and British Governments. The plants to be left in the US-UK zones of Germany, he continued, 'are sufficient to provide a decent standard of living for the Bizonal Area, if the people of the two zones are prepared to go honestly to work and to obtain the full output of these factories.' As though to answer this official justification for the decision the protest referred to says: 'We question the wisdom of any planner who purports to predict with any accuracy, and for a period of years, the amounts of production required by a highly developed industrial society, especially in a politically chaotic world.' The statement goes on to urge at least a moratorium on the scheduled dismantling until the European economic and political crisis is on the road to solution. In the meantime only war plants which are clearly nonconvertible to peacetime uses should go for reparations, it contends. Despite this and other protests, however, Military Government officials in both the zones have declared that the dismantling and reparations program would

proceed on schedule, since the decision represents the culmination of years of careful planning and statistical work. In other words, the announced program is the product of old assumptions and policies that have already been proved mistaken by the experiences of the past months."

Brief Items.—McCormick Seminary of the Presbyterian Church, located in Chicago, has received a new president. Dr. Robert Worth Frank, professor of Religion and Christian Ethics, has been elected to that position. Although the seminary is 118 years old, he is only the fourth president of the school. There must have been extremely long tenures of office in the past for the presidents.

Church papers, generally speaking, report an increase in circulation. The *Lutheran* (U. L. C. A.) since 1940 has increased from 19,193 subscribers to 47,778; the *Lutheran Herald* (Evangelical Lutheran Church) from 38,847 to 78,668; the *Lutheran Companion* (Augustana Synod) from 23,047 to 40,696; the *Christian Herald* (non-denominational) from 252,000 to 380,000; the *Christian Advocate* (Methodist) from 250,000 to 350,000; *Our Sunday Visitor* (Catholic weekly) from 474,576 to 674,981; and *Extension* (Catholic monthly) from 233,170 to 491,384.

The Romanian Baptist Theological Seminary was reopened in Bucharest on November 15 for the first time since it was closed by the Nazi-controlled government in 1941. Fifty students are enrolled.

Arab Lutheran congregations in Jerusalem and vicinity held a joint service, first of its kind, at the Church of the Redeemer, near Mount Calvary, to celebrate Reformation Day. The service was the first of its kind held in Redeemer Church since German Lutherans who worshiped there were interned shortly after the outbreak of the last war. Many of the Arabs in the congregation in Jerusalem formerly were inmates of the Syrian Orphanage operated by German Lutherans and conducted by members of the Schneller family.

Attorney-general John E. Martin has handed down an opinion stating that Wisconsin's public school buildings cannot be used by private organizations for religious purposes.

An appeal that all 26,401 churches of the Southern Baptist Convention conduct New Year's Eve prayer services, possibly lasting through the night, has been issued in a paper signed by executive secretaries of all convention agencies. A. W. C. G.

Brief Items from Religious News Service.—Twenty-five Protestant leaders, representing ten southeastern States, fourteen separate denominations, and several inter-denominational councils of churches, have formulated plans for an inclusive Protestant church convocation to be held in Atlanta, Ga., January 13—15,

1948. Leaders agreed upon the "urgent need for increased spiritual stimulus and a united, practical approach to the serious personal and social questions in which center the dominant issues of present-day life."

Protestants in Italy have shown a general increase of 8% since the end of the war, with the Seventh-Day Adventist and Pentecostal sects claiming the largest individual membership gain — 20% — according to a survey made by Protestant leaders in Rome. It was reported that besides actual converts there is a great number of so-called "sympathizers" who are undecided whether or not to join a Protestant church but are frequenting Protestant services and reading Protestant literature and books. According to informants, two factors which have helped to increase Protestant strength in Italy are the "allied influence," which has made it possible to preach openly in public squares, and the Protestant services broadcast on Sunday morning from radio stations in Rome, Firenze, Milan, Turin, Venice, Genoa, and Cagliari.

The Northern Baptist Convention's two-year crusade for Christ through evangelism was put into full swing during the month of November when more than 150 of its scheduled 231 leadership training conferences were held throughout the country. Principal objectives of the crusade are: to revitalize use of the Bible; to make Baptists more effective in winning people for Christ; and to discover the great mass of unchurched people who have no contact with any church.

The Mexican Supreme Court upheld a law which forbids acts of external religious worship in a decision denying to two Presbyterian ministers a restraining order against the state government of Campeche. The ministers, the Rev. Braulio Dzul and the Rev. Donciano Sima, were arrested two months ago after they had set up a public address system in the town of Becal. They were charged with violation of the law against acts of external worship and were fined for violating an anti-public noise ordinance.

Formation of the Accrediting Association of Bible Institutes and Colleges was announced in Winona Lake, Ind., following a meeting of representatives from forty educational institutions. Dr. Samuel Sutherland, dean of the Bible Institute of Los Angeles, was named president of the new group, which comprises conservative Christian schools. The Association will evaluate member institutions and integrate Christian education in Bible institutes and colleges with higher education generally.

Opposition to religion was reaffirmed in Moscow by the central committee of the Communist Youth League in a ruling which condemned the *Young Bolshevik Magazine* for publishing articles favoring "religious tolerance." The committee's reprimand was published in *Komsomolskaya Pravda*, chief organ of the Communist Youth League.

Book Review

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

The Lutheran Liturgy. By Luther W. Reed. Muhlenberg Press, Philadelphia. 692 pages. \$7.50. 1947. Order through Concordia Publishing House, St. Louis 18, Mo.

The subtitle of this book is: "A Study of the Common Service of the Lutheran Church in America." It is really more than that. The esteemed author, in eight chapters, before he takes up the discussion of the Common Service, treats the liturgical activity of the Christian Church from the beginning. These chapters present a very acceptable picture of the liturgical development in the Eastern and the Western Church prior to the Reformation, as well as the developments after the Reformation in the German, English, and Scandinavian countries and in the Lutheran Church in America. Then, after giving the story of the origin of the Common Service, the second part of the book is devoted to a commentary on the Order of the Holy Communion, the Minor Services, the Propers, the Litany, the Suffrages, and the Bidding Prayer and the General Prayers. He brings a wealth of material, and every pastor interested at all in the worship services of the Church will want this book for study and ready reference, even though the price seems high, which it is not, considering the scope of the work. The book has a good glossary of terms, index, and bibliography. We take great pleasure in recommending it to our pastors.

There are several things that we miss in the book. One is a discussion of the modern liturgical revival in the Roman and Protestant churches, which would have brought the book fully up to date. Another is a lack of appreciation of the work of the sainted F. Lochner, whose great work *Der Hauptgottesdienst der Evangelisch-Lutherischen Kirche* was really a plea for a common service. This work of a single man was ready in manuscript before the Common Service was, but could not find a publisher till 1895.

We regret the author's footnote on p.175 in which he states that the *Common Service Music*, harmonized by Louis Kahmer, published by our old English Synod in 1906, "so far as melodies, adaptation to text, and even ornamental details of printing are concerned, was borrowed from Archer and Reed, *Choral Service Book*, 1901, without permission or credit." If that is true, then an apology is in place. We are not in a position to judge. However, a careful comparison of the two books reveals a number of differences. For example, the music is harmonized throughout by Kahmer; there are different settings, sometimes several, for the Kyrie, the Gloria in Excelsis, the Gloria Tibi and Laus Tibi, the Offertory, the Nunc Dimittis, the Benediction, etc. The unbiased observer would say that Mr. Kahmer prepared his book in an original way, on the basis of materials in the General Council's *Church Book with Music*, the *Choral Service Book*, and other

German Lutheran works. If the usual amenities were not observed, such as asking permission to harmonize a certain melody or a number of them, that was unfortunate, and we feel certain that if it were possible to do so, the members of that committee of forty and more years ago, under whose auspices Kahmer worked, would be the first to offer their most humble apologies.

W. G. POLACK

Movies and Morals. By Herbert J. Miles. Zondervan Publishing House, Grand Rapids, Mich. 121 pages, 7½ × 5. \$1.50.

This little volume is the report on a personal investigation which the author made of one hundred moving pictures. He found ninety-three of these pictures morally bad, three questionable, and only four good. He says: "We only know that the pictures emanating from Hollywood constitute a ruthless, immoral octopus, a monster whose giant tentacles have extended themselves to most every stratum of society and have overpowered and are forcing the moral thinking of children, youth, and adults to conform to the twisted minds of the money-crazed film colony. They have gone a long way in making America's free citizens slaves to sin. This should not continue. This must not continue. Something must be done." The suggested solution is an all-out boycott of Hollywood-produced pictures and the production of pictures under Christian auspices.—Included in the book are some startling figures on the development of this industry, the number of pictures produced, the weekly attendances at the theaters, the stupendous salaries paid to producers and stars, etc. While it would be wishful thinking to expect that the author's clarion call will be heeded, we believe that the book contains much pertinent material for use when pointing out to young and old the sin and evil portrayed in so many films and the need for proper discrimination, especially as far as immature children are concerned.

O. E. SOHN

Biblical Backgrounds. A Geographical Survey of Bible Lands in the Light of the Scriptures and Recent Research. By J. McKee Adams, Ph. D., Professor of Biblical Introduction in the Southern Baptist Theological Seminary, Louisville, Ky. Broadman Press, Nashville, Tenn. 517 pages, 6½ × 9. \$3.75.

The reader will do himself a favor if he acquires this book. It was given a favorable reception when it first appeared in 1934. After two printings a revised and enlarged edition was issued in 1938. A number of times it has become necessary to print it anew. The present edition represents the eleventh printing.

In a fascinating way the sciences of archaeology, history, and geography are drawn on. Photography is made to yield delightful contributions, too, and the result is a production that is entertaining and useful. To give an idea of the scope of the work, I cannot do better than quote the table of contents. After an introduction giving "A Survey of the Biblical World," there follow fifteen chapters having these headings: 1. Mesopotamia—the River Country; 2. Aram—the Land of Transition; 3. Canaan—the Land of Promise; 4. Egypt—the House of Bondage; 5. The Great

Wilderness—the Land of Refuge and Wandering; 6. A Geographical Survey of Canaan; 7. Conquests and Settlements in Canaan; 8. The Kingdoms; 9. The Scattered Nation Restored; 10. The Hellenistic East; 11. Herodian Palestine; 12. Palestinian Place Names in the Gospels and the Acts; 13. Jerusalem; 14. Asia Minor—the Bridge to Europe; 15. Graeco-Roman Centers. The work is copiously supplied with references which are printed in an appendix. A valuable index concludes the volume.

As the table of contents shows, the author follows the chronological order of events in the presentation of his material. This feature makes it comparatively easy for anyone to use the book as a work of reference. Here and there we are constrained to query a chronological statement. On the whole, the author is conservative, and the dicta of negative higher critics do not frighten him into a quick surrender of the correctness of the Biblical narrative. The book is not only brimful of information, but, being written with enthusiasm and warmth, it makes delightful reading.

W. ARNDT

The Book of Youth. By C. Skovgaard-Petersen. Translated from the Danish by O. M. Norlie. The Danish Lutheran Publishing House, Blair, Nebr. 272 pages, $7\frac{1}{2} \times 5\frac{1}{4}$. Price reduced to 50 cents.

This is a book dedicated to wide-awake, striving youth everywhere. In three lengthy chapters the author treats of youth in the Kingdom of God, in the years of wandering, and in the years of transformation. "His delight seems to be to serve the young. He seems to know them in and out—their strength and weakness, their joys and sorrows, their hopes and fears, their physical make-up and psychological nature, their possibilities and their pitfalls. He speaks to the young with knowledge and wisdom, with grace and power, always interspersing his fund of precept with examples from life." (Quoted from the Foreword.) Fittingly there is a strong concluding appeal for the upward look to the hills from which our help comes.

O. E. SOHN

The Bible in Mission Lands. By Mildred Cable and Francesca French. Fleming H. Revell Company, New York. 125 pages, $7\frac{7}{8} \times 5\frac{1}{4}$. \$1.50.

The authors are missionaries of the China Inland Mission, working many years in North China and later pioneering in the Gobi Desert. During the war they were workers for the British and Foreign Bible Society.

Their book concerns the Bible, what it demands of each individual, what it claims for itself, what it says of men and women and to men and women. They show the work of the translators, and in subsequent chapters the impact the Bible has had on China, Japan, India, Africa, Madagascar, Tibet, and other lands.

The book is recommended for congregational and school libraries, and any reader will derive a rich spiritual profit. It is well written and rings doctrinally true to the Bible it describes. It is intended for the average lay reader, and it would lend itself well for use as a holiday or a birthday gift.

E. C. ZIMMERMANN

BOOKS RECEIVED

From Concordia Publishing House, St. Louis, Mo.:

The Story of the Bible. Part I. By A. C. Mueller. 95 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. 40 cents.

The Story of the Bible. Teacher's Guide, Part I. By A. C. Mueller. 88 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. 40 cents.

The Story of the Bible. Part II. By A. C. Mueller. 88 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. 40 cents.

The Story of the Bible. Teacher's Guide, Part II. By A. C. Mueller. 85 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. 40 cents.

Two new courses, with teachers' manuals, to be used as alternate courses of the Senior Department of the Sunday school.

Bringing Good News. A Workbook for Vacation Bible Schools, Beginner Department. Edited by Arthur W. Gross. 77 pages, $8\frac{1}{4} \times 10\frac{3}{4}$. 55 cents.

Telling the Story of Jesus. A Workbook for Vacation Bible Schools, Primary Department. Edited by Arthur W. Gross. 56 pages, $8\frac{1}{4} \times 10\frac{3}{4}$. 55 cents.

Finding and Sharing Jesus. A Workbook for Vacation Bible Schools, Junior Department. Edited by Arthur W. Gross. 56 pages, $8\frac{1}{4} \times 10\frac{3}{4}$. 45 cents.

Messengers for God. A Workbook for Vacation Bible Schools, Senior Department. Edited by Arthur W. Gross. 56 pages, $8\frac{1}{4} \times 10\frac{3}{4}$. 45 cents.

Teacher's Manual for Vacation Bible School Workbooks, First Series. Edited by Arthur W. Gross. 91 pages, $8\frac{1}{4} \times 10\frac{3}{4}$. 75 cents.

Children's Christmas Services:

Our Wonderful Redeemer. By H. W. Gockel. 18 pages, $5\frac{1}{4} \times 8\frac{1}{4}$. 6 cents.

Angel Tidings. By E. J. Saleska. 20 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. 6 cents.

The Road to Bethlehem. By E. J. Saleska. A Christmas Service for Family Worship. 16 pages, $5\frac{1}{2} \times 8\frac{1}{4}$. 10 cents.

The Birthday of Baby Jesus. By A. W. Gross. Illustrated by Otto Keisker. 28 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. 25 cents.

From Moody Press, Chicago, Ill.:

Leadership for Christ. By Harold L. Lundquist. 113 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. \$1.25.

From Westminster Press, Philadelphia, Pa.:

The Society Kit, Vol. 5. Edited by Clyde M. Allison. 288 pages, $7\frac{3}{4} \times 10\frac{3}{4}$. \$2.50.

From John Knox Press, Richmond, Va.:

Worship God. A Guide Toward Genuineness in Worship. By Orene McIlwain. 1947. 157 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. \$1.50.

From Pilgrim Press, Boston 8, Mass.:

New Testament in Modern Speech. By R. W. Weymouth. Fifth Edition, New American Printing, $4\frac{3}{4} \times 7\frac{1}{2}$. \$3.00; $3\frac{5}{8} \times 5\frac{7}{8}$, \$2.00. Fourth edition printed some years ago.